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The People's Missal

The People's Missal

IN ADHERENCE TO

THE SERVICE OF THE CHURCH OF ENGLAND,

NO LESS IN RESPECT OF HER NATIONAL FREEDOM THAN OF HER CATHOLIC TRUTH, AND TO SUSTAIN CHARACTERISTIC TRADITIONS OF ENGLISH RELIGION,

AN ALTAR-BOOK AFTER THE SARUM USE,

WITH PRIVATE DEVOTIONS MAINLY FROM ANCIENT SOURCES, NATIONAL AND UNIVERSAL, FOR ENGLISH-MINDED FOLK BOTH CLERICAL AND LAY;

CONTAINING FURTHER A NEW PROVISION OF

SUPPLEMENTARY COLLECTS & LECTIONS

ACCORDING TO THE KALENDAR;

AND A

SYSTEM OF DAILY INTERCESSION

AND OF

VARIOUS PRAYER;

DIRECTIONS ALSO FOR

ENGLISH CEREMONIAL

AT A

SOLEMN EUCHARIST.

The People's Missal

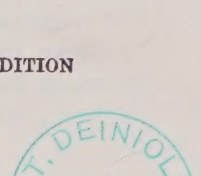
WHICH FOLLOWS THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION, ACCORDING TO THE USE OF THE CHURCH OF ENGLAND, WITH CUSTOMS APPROPRIATE TO ENGLISH WORSHIP, AS ANCIENTLY AT SARUM; AND WITH PRIVATE DEVOTIONS FOR PRIEST AND PEOPLE, IN MAINTENANCE OF COMMON PRAYER:

BY THE

REV. E. A. L. CLARKE, A.K.C.,

(LATE OF THE CHURCH OF THE ASCENSION, LAVENDER HILL.)

SECOND AND REVISED EDITION



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Dedicated

TO

C. H. F. AND A. F.,

MY TRUE AND FAITHFUL FRIENDS,

WHOSE ENCOURAGEMENT ALONG THE WAY

MAKES LIFE WORTHIER FOR MANY;

AND IN REVERENT MEMORY OF A SAINTLY PARISH PRIEST,

THE LATE CHARLES STEBBING WALLACE,

SOMEWHILE VICAR OF THE ASCENSION, LAVENDER HILL,

AND CANON OF SOUTHWARK,

WHO FIRST SUGGESTED THIS BOOK

AND WHO MAINTAINED A STATELY TRADITION

OF ENGLISH WORSHIP.

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PREFACE

WHETHER we like it, believe in it, pray and work for it or not, we are in for immense reconstructive changes of Church and State at the conclusion of the war. The National Mission of Repentance and Hope is urged forward by some grim matters of fact in the situation between Church and People. With these facts and their special challenge upon questions religious, social, national, and international, a book like the present might be supposed to have for a Christian only the relevance and the importance of his prayers. "Only . . . !"

> "More things are wrought by prayer
> Than this world dreams of . . .
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friend?
> For so the whole round earth is everyway
> Bound by gold chains about the feet of God."

If the prayers of God's people had been more what they should have been, the world's course, long ere this, had been directed upon higher grounds and united under the peaceable governance of God. The feebleness and the narrow sweep of our prayers in the past have had something to do with the inability of the Church Catholic to provide any spiritual bond between the nations powerful enough to outlive political rupture, and to inspire belligerents with any discoverable super-national tie. Internecine war is one self-inflicted judgment upon nations that stunt, neglect, or pervert the power of prayer.

Hereafter, it will be, we trust, one fruit of our repentance that prayer shall take a more spiritual place, so far as we can make it thus, in our own lives, and in that of the Church. Prayer should be not only after noble standards of language and of thought, in forms best devised to dignify the worship of the Church, but subjected in the manner of its offering to a stricter discipline, a livelier inspiration of the Spirit. Revision of the Prayer Book into popular simplicity and naturalness, or after more scientific liturgiology, may or may not be desirable at the moment. It is open to question, the "when," "how," and "what" of it. But it is undeniably urgent that we should be refreshed in the elementary conditions of all efficacious prayer and in the Spirit by whom it prevails.

For what is wanted beneath all prayer is that the uplift or utterance of it should be assisted by the Spirit into thoroughness and depth of spiritual mind, heart, and will; depth of contrition, depth of world-renunciation, depth of adoration, depth of faith, depth of yearning intercession, depths of resolution, thankfulness, and praise. "The Spirit himself helpeth our infirmities and maketh intercession for us with groanings that cannot be uttered." The depths must be greater than utterance can make articulate, if we plunge whither He leads, if we grow into the truth which He intends. Words and forms may, without conscious insincerity, often be greater than the ideals which we import into them. The sincerity of the Spirit would help us to prayer that is deeper and bigger than the words which we use. Prayer in that earnestness of the Spirit will cleave swift way into the Innermost and hold sure, reverent converse with God in Christ. Prayer should be such as brings the presence and power of God home to us, and brings us into humblest, holiest sense of what is due to Him; it should glow with the praise of the Glory of God; it should agonize in wrestle against hindrances to the knowledge or to the practice of His will; it should be moved with compassion for humanity and be loaded with the burdens of unselfish thought; it should be fired with all available vital energy and be winged with vigorous will. Prayer that, because of faith, is never timorous and because of love is never dull; Prayer that, in hope of the Divine Promises, can see far and reach wide; Prayer that, by way of penitence and the Cross, can be purely committed to the Great High Priest; Prayer that is invested by the Holy Ghost with fitting holiness and love unfeigned; such Prayer as this is mighty, and never to be elicited and exercised more effectually than at the Sacramental Communion with our Lord.

The "People's Missal" has been written in the hope that it may be allowed to help the prayers of the people, and to support the priest in the fulfilment of his sacred office. Perhaps what has been of solid spiritual worth to the writer may prove of some value to others. The principles which have been in mind are simple. Where its liturgical sections are concerned, it seeks a place with other Altar-Books of an English school, which hold for Churchmen lines of Eucharistic Worship that are after a sound English tradition, permissible and pertinent to our National Church, while broadly Catholic in general scope. It has been shaped under a vivid assurance that the Church is again called to renew herself in worthiest sincerities, and to arm herself with widest sympathies in every direction, religious and humane, it

she is to lead the Coming Age of this world into the Kingdom of God. Some major considerations, that have ruled this book, are as follows, and towards:—

1. A reverent worship of God in the mystery of the Eternal Trinity, and with solemn circumstance befitting Majesty so great;
2. Offered through the Eucharistic Sacrifice, in dependence upon the Heavenly Priesthood of our Lord, and in the Holy Communion which He vouchsafes;
3. Aided to some folk in its course and climax by the impressiveness of ceremonial, so long as it be not dark or dumb, nor wholly alien to English mind; herewith is suggested the outline of distinctively English ceremonial, from ancient use, the better to maintain a contributive English Christianity, and to secure the dearly-bought freedom of our particular or national Church, by whose jurisdiction alone we are bound;
4. Pervaded, throughout the public liturgy, by private Common Prayer, where reasonable opportunity or silence may occur;
5. Proceeding from personal Evangelical Devotion to our Lord Himself; in spiritual appropriation of His Work; and in the obedience of His Word;
6. Commemorative of the Whole Assemblage of the Church, its corporate life and Catholic faith—the Body of Christ;
7. Loyal to the Church of England and her heritage of grace;
8. Respectful to fellow-Christians not of this discipline; and desirous of their fellowship in the Holy Ghost;
9. Solicitous of Social Righteousness, love, joy, peace, and truth within the State;
10. In hope of the ultimate Christianization of all the Nations and of their unity in Christ, for an agreeing Commonwealth of Difference, with mutual fulfilment, service, and affection;
11. Under the Divine Sovereignty, whose rule has been contested and obscured by things earthly, but which alone can secure the common good as between individuals, classes, nations of mankind; through JESUS CHRIST our LORD, in whom is realized the redemption from sin, the reconciliation of all things, and the final perfecting

of the race which He redeemed; to whom be the blessing and the honour, and the glory and the dominion, for ever and ever. Amen.

If, therefore, this work, so unworthy, shall suggest reverent methods of Worship to intensify and re-create the sense of the Supernatural, or shall further the spiritual use of Ceremony in exaltation of the Holiness, the Mercy, and Glory of God; if it shall bring home to some souls, more searchingly than heretofore, the wondrous Majesty of God, the awful closeness of His approach beneath the Sacramental Veils; the preparedness with which Priest and People should draw near; the Sacrifice which He pleads for us; the Grace with which He pardons, purifies, and heals us; the Sin-exceeding Love and Power of that our Blessed Lord, it will be one more token of the Divine Greatness, which sometimes uses weak, insufficient things to accomplish what He wills.

The Daily Devotions, that bulk somewhat largely in the scheme, are planned to help people make their communions ever more perfectly in personal union with Jesus Christ Himself, and to enjoy their solemn Pleading of the Finished Sacrifice with always fresh delight at the priestly privilege of wide, beneficial intercession which it affords. For without diminishing one iota of the executive orderly standing of what is, specifically, the Ministerial Priesthood, it is the writer's conviction that inestimable good will flow into the life of the Church and overflow its borders, when the Priesthood of *the People* is more systematically organized and energetically allied to the Service of the Altar. The "*People's* Missal" is so styled in reverence for the chartered, priestly prerogative of the People, and to emphasize anew their legitimate share in the Common Prayer of English Liturgy: that they may, if they will, follow the priest in the matter of his silent commemorations, or use the precious moments to intercede for particular persons and causes, and to offer whatsoever other plea and praise. By the Sacramental Sureties, they will be confident that their Lord is with them, and that, according to the reality of His Name, Life, Will in them, and of their Life, Faith, Prayer in Him, "whatsoever" they shall ask in the same shall be given.

And "*Missal*" may it be; *i.e.*, both for patient Priest and People, an Altar-Book which groups every devotion around the Great Commemorative Act, and which devotes to the Lord's Own Service its appropriate place and honour on the Lord's Own Day.

In that Devotion of Priest and People to their Lord, associated with the Body of His Church, Catholics may know themselves truly Evangelical, and Evangelicals may claim their Catholic right :—"A royal Priesthood . . . the People of God"; while every human quest that moves along that way may be directed, as we pray, into the Loving Will and Kingdom of our God.

"For unto him that loveth us and loosed us from our sins by his blood; and he made us to be a kingdom, priests unto his God and Father; to him be the Glory and the Dominion, for ever and ever. Amen."

PREFACE TO SECOND AND REVISED EDITION

I AM grateful to Messrs. A. R. Mowbray for keeping this little book before the public, and for threefold reason :—

(i) It sets out to emphasize afresh and preserve an English form of Catholic Worship and an English freedom of Catholic Devotion.

(ii) Despite the trend of Prayer Book Revisers in the direction of the 1549 Canon, it seeks to reassert a place for those who find our present Liturgy satisfactory enough for *public* utterance, but who desire freedom for private remembrances and prayers which unbroken monologue by the priest would weary rather than express. Sane allowance must be given in a spiritually revised liturgy for silent and generously large commemorations of the heart.

(iii) The Kalendar of the Canonized Saints has also additional lists and reminders of those whose lives were in some sort most honourably and gloriously "of the Soul of the Church". In days when the Peace of the World is all too lightly thought to lie in political plan or union, it behoves the Church to reunite herself into most genuine Fellowship of Christian Love, and to provide under her ancient banner the witness to a distracted world that God is the true Centre and Control of Human Brotherhood, and that He holds His people inseparably One in the Love and Cross and Spirit of His Christ. Thank God we are not without refreshing signs, as in the Free Catholic Movement, of an understanding rapprochement and of kindlier desire to learn from one another anything we may. Where would be the heresies and schisms of past or present had this Spirit been our Guide? May He bless this little book to His praise and to much faithful honest prayer.

E. A. L. C.

Lent, 1919.

NOTE

WHERE the translation or composition of the following pages is not my own, I have noted the acknowledgment near the text, and often with the original source for the translation. I have been at some pains to gather the necessary permission from the owners of copyright for every instance of borrowed material, and trust that in no single case has this been overlooked; if so, I hope that I may be forgiven. I would take this opportunity of expressing my grateful thanks to the authors and publishers for the ready kindness with which this has been accorded, *e.g.*,

In the large selection of Prayers of the Passion from the Rev. W. H. Draper's beautiful "Harvest of Myrrh and Spices," published by the Oxford University Press; a prayer from the Manual "Præparatio," by the late Reverend E. Stansfield, by permission of Miss Stansfield; to the Mother Superior of St. Margaret's Convent, East Grinstead, and Messrs W. Clowes & Sons, for Dr Neale's translation of the Communion Hymn in Antiphonary of Bangor (Hymn 313, A. and M.); Messrs H. R. Allenson, Limited, for quotations allowed from "Prayers for Healing," by E. B. H.; likewise prayers from "Bishop Andrewes' Devotions" (Dean Stanhope's translation); the S.P.C.K. for certain prayers (from Christina Rossetti, Bishop Wordsworth's "Bishop Sarapion's Prayer Book"; Dr Medd's "Office for Clergy"; Convocation Reports *re* Revision of the Book of Common Prayer; Special Services for the Diocese of Southwark); Messrs Longmans Green for one prayer from Father Benson's "Intercessory Manual," and for others from Dr Bright's "Ancient Collects," "The Priest's Prayer Book" (the Intentions, pp. 293, 294), also "The Book of Private Prayer"; Messrs Cope & Fenwick for the phrase upon page 64 of Mr J. B. Wainewright's "Byzantine Office," "more honourable than the Cherubim, and incomparably more glorious than the Seraphim"; and again to the Oxford University Press and Dr Brightman for prayers from "Liturgies Eastern and Western" (pages 144, 145); the Association for Promoting Christian Knowledge, Dublin, for the words of Mrs C. F. Alexander's version of "The Lorica, Breastplate of St. Patrick"; Messrs A. R. Mowbray & Co., for prayers from "Sursum Corda" (as mentioned in the text), and to Dr Frere; this indebtedness is, in each case, marked where it occurs in the

book, and I can only repeat here my very grateful sense of the privilege which has been allowed.

I have not scrupled to make copious use of the beautiful prayers in Primitive and in Eastern Liturgies, hoping by that means to widen our spiritual sympathies more fully to the Church and Peoples of the East, and to enlarge our associations more consciously and completely with the whole Church of the Past as also of the Present.

It may be due, from a liturgical point of view, to add a word of explanation why a book which honestly sets out to meet English needs, upon Catholic grounds, yet along the path of strictly English worship, should revert, at the central acts of private devotion, to the "dislocated" Canon of the Latin Rite, rather than to the more primitive English Order of 1549. Perhaps it may forestall unjust suspicion, as also soften the acerbity of legitimate criticism, to make plain that the reason is purely spiritual and practical. It has no reference whatever to the entire validity of our Book of Common Prayer or disloyal doubt of its sufficiency in essentials of the Eucharist. Nor does it intend encouragement to those who entertain such doubts, and who secretly supplement the public office with the Roman Canon, because they feel our Prayer Book would not yield a valid celebration without it. Contrariwise to both of these, the author humbly trusts that the excellent common sense of our English Reformers will not be counteracted by any drastic alterations of the present Book of Common Prayer in our time, and especially of the Communion Office. From actual use of the Scottish Liturgy, it seems true to say that, however more accurate theoretically, after liturgiology, the 1549 and kindred settings of the Great Eucharistic Prayer may be, in practice it may become a tedious strain for the people to follow public utterance of so lengthy, continuous a prayer. This may have had some weight with the robust good sense of the Reformers, when they split it and redistributed its parts. Our present Order does satisfactorily break the wearing monotony of one, long, spoken prayer. We have to recognize that we are modern people of more active, sensitive, nervous physique than the Ancients, and less spiritually capable of devout lengths than our contemporaries of the East. Silent Devotions will more suitably meet the larger devotional need of the future than prolonged utterance, and give opportunity for that silence in the heart which true prayer includes; or for the quiet memories it may urge.

Again, the Gregorian Canon, however fairly to be criticized, according to its order, does possess the cardinal virtue of simplicity. Its commemorations have a clearness of outline through their several divisions, and a fulness of spiritual assemblage, so to speak, which may reasonably commend it to the people as reminder of what privately, at least, they should remember, and exactly for what they should pray, in order to large Communion in their Lord. Its interpretations, mystically, may be many in the Spirit. I trust that those which I have suggested are likely to be found as blessed and true to others as they have been to me, and may lead us step by step, continually renewed, into close, hallowing Discipleship and Fellowship of Christ.

I am under heaviest obligation to Mr W. Herbert Bromage for the MS. form in which he copied the central part, *i.e.* the Ordinary and Canon, with lettering of mediæval style and with decorated initials. The beauty of this work will speak for itself, for his artistry and for the patient devotion and skill with which it has been completed. I cannot but be deeply thankful that I was able to secure Mr Bromage's help and to enrich the publication with his lettering and designs in facsimile. The fidelity and fineness of their reproduction are due, in the first place, to Messrs Dellagana & Co., 11 Shoe Lane, E.C., who carried out the necessary block-making with careful finish.*

The authorities which I have consulted will be found in a separate list, at least the chief of them. For any single respect in which ignorance, or other foolish fault has marred the substance and manner of this whole work, or for any occasion of offence which the unfettered freedom of its private devotions may give—*e.g.* to expert English liturgiologists who deserve rather my tribute of grateful veneration, as, on the other hand, to rigorists of a more Latin cult—I crave kindest patience and generous excuse, if only there may be enough of good within the book to suggest something better than itself and to point farther than itself in Truth. Its intrinsic demerits are sure to be many. One claim for it is fair. It asks our true worship of a True and Living God.

E. A. L. C.

Whitsuntide, 1916.

* The reference, here, is to a later "Priests' edition." God willing, this larger form of the book, for use at the Altar, will be issued in the course of time.

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January.

		Other Reminders.
1.	The Circumcision of our Lord. Lesser Double.	
2.	*Octave of St. Stephen, Protomartyr.*	
3.	*Octave of St. John, Apostle and Evangelist.*	
4.	*Octave of Holy Innocents, Martyrs. Titus, Companion of St. Paul.*	
5.	*Edward, King and Confessor*, 1066.	
6.	The Epiphany of our Lord. Principal Double.	
7.		
8.	Lucian, Priest and Martyr, *c.* 312.	
9.		
10.	*Gregory of Nyssa, Bishop*, 395.	*William Laud, Archbishop*, 1645.
11.		
12.	*Benedict Biscop, Abbot. Founder of Wearmouth and Jarrow*, 690.	
13.	Hilary, Bishop and Confessor, *c.* 350. Octave of the Epiphany.	
14.	*Mungo or Kentigern, Bishop of Glasgow*, c. 601.	*R. M. Benson, Priest, S.S.J.E.*, 1915.
15.		*John Cosin, Bishop*, 1672.
16.		*Robert Sanderson, Bishop*, 1663.
17.	*Anthony, Hermit in Egypt*, c. 356.	
18.	Prisca, Virgin and Martyr, *c.* 270.	
19.	*Wulfstan, Bishop and Confessor*, 1095.	
20.	Fabian, Bishop and Martyr, *c.* 250.	
21.	Agnes, Virgin and Martyr, *c.* 304.	
22.	Vincent, Deacon and Martyr, *c.* 303.	
23.		*Phillips Brooks, Bishop of American Church*, 1893.
24.	*Timothy, Companion of St. Paul.*	*Charles Kingsley, Priest*, 1875.
25.	The Conversion of St. Paul.	
26.	*Polycarp, Bishop and Martyr*, 155.	*Charles George Gordon*, 1885.
27.	*John Chrysostom, Bishop, Confessor, and Doctor*, 407.	
28.	*Ephrem Syrus, Deacon*, 373.	
29.		
30.		*Charles I., King*, 1649.
31.		

EXTRA.

George Fox, Founder of the Quakers, Jan. 13, 1691.
John Howard, Friend of Prisoners and Captives, Jan. 20, 1790.
John Ruskin, Jan. 20, 1900.
Charles Haddon Spurgeon, Evangelical Preacher and Philanthropist, Jan. 31, 1892.

	February.	Other Reminders.
1.	*Bridget, Abbess of Kildare, Virgin and Martyr*, c. 525.	
2.	The Purification of the Blessed Virgin Mary. Greater Double.	
3.	Blasius, Bishop and Martyr, 316.	*Anskar, Archbishop, Apostle of the North*, 864.
4.	*Gilbert of Sempringham, Abbot and Confessor*, 1189.	
5.	Agatha, Virgin and Martyr, 251.	
6.		
7.		
8.		
9.		
10.		
11.	*Caedmon, Poet*, 680.	
12.		
13.		
14.	Valentine, Bishop and Martyr, 270.	
15.	*Sigfrid of York, Bishop, Apostle of Sweden*, 1045.	*Thomas Bray, Priest; a Founder of S. P. C. K., S. P. G.* 1730.
16.		
17.		
18.	*Colman, Bishop*, 676.	
19.	*English Martyrs.*	
20.	*English Missionaries.*	
21.		
22.		
23.		
24.	St. Matthias, Apostle and Martyr. Double.	
25.		
26.		
27.		*George Herbert, Priest and Poet*, 1633.
28.		

EXTRA.

Frederic Shields, Artist, 1911.

March.

		Other Reminders.
1.	David, Abbot-bishop, c. 589.	
2.	Chad, Bishop, 672.	
3.		
4.		
5.		
6.		
7.	Perpetua, Virgin and Martyr, 203.	*Thomas Wilson, Bishop*, 1755.
8.	*Thomas of Aquinum, Doctor*, 1274.	*Edward King, Bishop*, 1910.
9.	*Forty Martyrs of Sebaste*, 320.	
10.		
11.		
12.	Gregory the Great, Bishop and Confessor, 604. Inferior Double.	
13.		
14.		
15.		
16.		
17.	*Patrick, Apostle of Ireland, Bishop and Confessor*, 465.	
18.	Edward, King and Martyr, 978.	*Cyril of Jerusalem, Bishop*, 389.
19.		*Thomas Ken, Bishop*, 1711.
20.	*Cuthbert of Lindisfarne, Bishop*, 687.	
21.	Benedict, Abbot, 543.	
22.		
23.		*Gregory the Illuminator, Apostle of Armenia*, 332.
24.		
25.	**Annunciation of the Blessed Virgin Mary. Lesser Double.**	
26.		
27.		
28.		*Arthur H. Stanton, Priest*, 1913.
29.		*John Keble, Priest and Poet*, 1866.
30.		
31.		

EXTRA.

John Wesley, March 2, 1791.
Giuseppe Mazzini, March 10, 1872.
Henry Drummond, March 11, 1897.
Fra Angelico, March 18, 1455.
Samuel Rutherford, March 29, 1661.

April.

		Other Reminders.
1.		*Reginald Heber, Bishop*, 1826. *Frederick Denison Maurice, Priest*, 1872.
2.		
3	Richard, Bishop and Confessor, 1253.	
4.	Ambrose, Bishop and Doctor, 397. Inferior Double.	
5.		
6.		
7.		
8.		
9.		*William Law, Priest*, 1761.
10.		*Father Damien*, 1889.
11.	*Leo the Great, Bishop*, 461.	
12.		
13.	*Justin, Martyr and Apologist*, 163	
14.		
15.	*Casimir, Prince and Monk, Patron of Poland.*	
16.		
17.	*Stephen Harding of Sherborne, Abbot of Citeaux*, 1134.	
18.		
19.	Alphege, Archbishop and Martyr, 1012.	
20.		
21.	*Anselm, Archbishop*, 1109.	
22.		
23.	George, Martyr, 303. Inferior Double.	
24.	*Mellitus, Bishop and Confessor*, 624. *Wilfrid, Bishop and Confessor*, 709.	
25.	St. Mark, Evangelist and Martyr. Inferior Double.	
26.		
27.		
28.	*Vitalis, Martyr of Ravenna*, 171.	
29.	*Catherine of Siena, Virgin*, 1380.	
30.		

May.

		Other Reminders.
1.	**St. Philip and St. James, Apostles. Inferior Double.**	
2.	*Athanasius, Bishop and Doctor*, 373.	
3.	Invention of the Cross. Lesser Double.	
4.	*Monica, Matron*, 388.	
5.		
6.	St. John the Evangelist before the Latin Gate.	
7.	*John of Beverley, Bishop and Confessor*, 721.	
8.		
9.	*Gregory of Nazianzus, Bishop, Confessor and Doctor*, 391.	
10.		
11.	*Cyril*, 869, *and Methodius*, 885, *Apostles of the Slavs.*	
12.	*Pancras, Martyr*, 304.	
13.		
14.		
15.		*Robert W. R. Dolling, Priest*, 1902.
16.	*Brendan, Abbot*, 577.	
17.		
18.		
19.	Dunstan, Archbishop and Confessor, 988.	*Alcuin of York*, 804. *William Ewart Gladstone*, 1898.
20.		
21.		*Henry VI., King*, 1471.
22.		
23.		*Girolamo Savonarola*, 1498.
24.	*Vincent of Lerins, Priest*, 445.	
25.	*Aldhelm, Bishop and Confessor*, 709.	*Gregory VII. (Hildebrand), Bishop*, 1085.
26.	Augustine, Archbishop, Apostle of the English, 604. Inferior Double.	
27.	Venerable Bede, Priest, 735.	
28.		
29.		
30.		*Jeanne Darc, Maid of France*, 1431.
31.		

EXTRA.

David Livingstone, May 1, 1873.
John Eliot, Missionary of North American Indians, May 21, 1690.

	June.	Other Reminders.
1.	Nicomede, Priest and Martyr.	
2.	*The Forty Martyrs of Lyons. St. Blandina*, 177.	
3.		
4.	*Petroc, Bishop*, 564.	
5.	Boniface, Bishop and Martyr, Apostle of Germany, 754.	
6.		
7.		
8.		*Robert Campbell Moberly, Priest*, 1903.
9.	*Columba, Abbot*, 597, *Apostle of Scotland.*	
10.		
11.	St. Barnabas, Apostle and Martyr.	
12.		
13.		
14.	*Basil, Bishop of Cæsarea, Confessor and Doctor*, 379.	
15.		
16.		*Joseph Butler, Bishop*, 1752. *John Tauler, Priest*, 1361.
17.	Alban, Martyr, 304.	
18.		
19.		
20.	Translation of Edward, King, 980.	
21.		*John Fisher, Bishop*, 1535.
22.	*Alban, Martyr*, 304.	
23.		
24.	Nativity of St. John the Baptist. Lesser Double.	
25.		
26.		
27.		
28.	*Irenæus, Bishop and Doctor*, 202.	
29.	St Peter, Apostle and Martyr, and St. Paul, Apostle and Martyr. Lesser Double.	
30.	*Commemoration of St. Paul.*	
	EXTRA.	
	William Carey, Orientalist and Missionary, India, June 9, 1834.	

	July.	Other Reminders.
1.	*Octave of St. John the Baptist.*	
2.	Visitation of the Blessed Virgin Mary. Double.	
3.		
4.	Translation of Martin, Bishop and Confessor.	
5.		*Sir Thomas More*, 1535.
6.	*Octave of St. Peter and St. Paul, Apostles.*	
7.		
8.		
9.		*Stephen Langton, Archbishop*, 1228.
10.		
11.		
12.		
13.	*Silas, Companion of St. Paul.*	
14.	*Bonaventura, Bishop and Doctor*, 1274.	
15.	Translation of Swithun, Bishop.	*Vladimir, King, Russia*, 1015.
16.		*John Pearson, Bishop*, 1686.
17.		
18.		
19.	*Vincent de Paul, Confessor*, 1660.	
20.	Margaret, Virgin and Martyr, 278.	
21.		
22.	Mary Magdalen.	
23.		
24.		
25.	St. James, Apostle and Martyr. Inferior Double.	
26.	Anne, Mother of the Blessed Virgin Mary.	*Thomas à Kempis*, 1471.
27.		*Brooke Foss Westcott, Bishop*, 1901.
28.	*Olaf, King and Martyr, Patron Saint of Norway*, c. 1030.	
29.		*William Wilberforce, Liberator*, 1833.
30.		
31.	*Germanus and Lupus, Confessors*, 448.	

August.

		Other Reminders.
1.	Lammas Day.	
2.		
3.		
4.	*Dominic, Abbot*, 1221.	
5.	*Oswald, King and Martyr*, 642.	
6.	Transfiguration of our Lord.	*John Mason Neale, Priest*, 1866.
7.	Name of JESUS. Greater Double.	
8.		
9.		
10.	St. Lawrence, Deacon and Martyr, 258.	
11.		*John Henry Newman, Priest*, 1890.
12.		
13.		*Jeremy Taylor, Bishop*, 1667.
14.	*Octave of the Name of JESUS.*	
15.	*Falling asleep of the Blessed Virgin Mary. Principal Double.*	*Frederick William Robertson*, 1853.
16.		
17.	*Octave of St. Lawrence.*	
18.		
19.		
20.	*Bernard of Clairvaux, Abbot and Doctor*, 1153.	
21.		
22.	*Octave of the Dormitio of the Blessed Virgin Mary.*	
23.		
24.	**St. Bartholomew, Apostle and Martyr.**	
25.	*Louis, King and Confessor*, 1270.	
26.		
27.		
28.	St. Augustin, Bishop of Hippo, Confessor and Doctor, 430. Inferior Double.	
29.	Beheading of St. John Baptist.	
30.		
31.	*Aidan, Bishop and Confessor*, 651.	

EXTRA.

Florence Nightingale, August 13, 1910.
William Booth, Founder of the Salvation Army, August 20, 1912.
John Bunyan, Allegorist, August 31, 1688.

	September.	Other Reminders.
1.	Giles, Abbot and Confessor, 711-725.	
2.		
3.		
4.	*Confessors and Reformers.*	
5.		
6.		
7.	Enurchus, Bishop and Confessor, 340 (Evurtius).	
8.	Nativity of the Blessed Virgin Mary. Greater Double.	
9.		*Charles Lowder, Priest*, 1880. *Henry Parry Liddon, Priest*, 1890.
10.		
11.		
12.		
13.		
14.	(*Cyprian, Bishop & Martyr*, 258.) Holy Cross Day. Lesser Double.	*Dante*, 1321.
15.		
16.	*Ninian, Bishop and Confessor*, 432.	*Edward Bouverie Pusey, Priest*, 1882.
17.	Lambert, Bishop and Martyr, 709.	
18.		
19.	*Theodore of Tarsus, Archbishop of Canterbury*, 690.	
20.		*John Coleridge Patteson, Bishop and Martyr*, 1871.
21.	St. Matthew, Apostle, Evangelist and Martyr. Inferior Double.	
22.		
23.		
24.		
25.	*Adamnan, Abbot of Iona*, 704.	
26.	(St. Cyprian, Archbishop.)	
27.		*Lancelot Andrewes, Bishop*, 1626.
28.		
29.	St. Michael and all Angels. Inferior Double.	*Richard Rolle of Hampole, Hermit*, 1349.
30.	St. Jerome, Priest, Confessor and Doctor, 419. Inferior Double.	

October.

		Other Reminders.
1.	Remigius, Bishop and Confessor, 530.	
2.	*Leger, Bishop*, 678.	
3.		
4.	*Francis of Assisi*, 1226.	
5.		
6.	Faith, Virgin and Martyr, 290.	
7.		
8.		
9.	Denys, Bishop and Martyr, 250.	
10.	*Paulinus of York, Bishop*, 644.	
11.		*Robert Grosseteste, Bishop*, 1253.
12.	*Philip the Deacon.*	
13.	Translation of King Edward, Confessor.	
14.		
15.		
16.	*Teresa, Abbess*, 1582.	*Father Ignatius, Monk of Llanthony*, 1908. *Henry Martyn, Missionary*, 1812. *Hugh Latimer, Bishop*, 1555.
17.	Etheldreda, Virgin, 679.	
18.	St. Luke, Evangelist. Inferior Double.	
19.		*Sir Thomas Browne*, 1682.
20.		
21.	*Commemoration of Prophets.*	*James Hannington, Bishop and Martyr*, 1885.
22.		
23.		
24.		
25.	Crispin, Martyr, 285.	
26.		*Alfred the Great, King*, 901.
27.		
28.	St. Simon and St. Jude, Apostles. Inferior Double.	*Thomas Thelusson Carter, Priest*, 1901.
29.		
30.		
31.		

EXTRA.

Anthony Ashley Cooper, 7th Earl of Shaftesbury, October 1, 1885.
Catherine Booth, October 4, 1890.
Elizabeth Fry, October 12, 1845.

November.

		Other Reminders.
1.	**All Saints' Day. Greater Double.**	
2.	Commemoration of All Souls.	
3.		*Richard Hooker, Priest*, 1600.
4.		
5.		
6.	*Saints and Doctors of the Church of England.* Leonard, Confessor.	
7.	*Willibrord, Apostle of Frisia, Bishop and Confessor*, 739.	
8.		
9.		
10.		
11.	Martin, Bishop and Confessor, 397.	
12.		
13.	Britius, Bishop and Confessor, 444.	*Charles Simeon, Priest*, 1836.
14.		*Samuel Seabury, 1st Bishop of American Church*, 1784.
15.	Machutus, Bishop and Confessor, 564.	*Charles Stebbing Wallace, Priest*, 1914.
16.	*Margaret of Scotland, Queen and Matron*, 1093.	
17.	Hugh, Bishop of Lincoln, 1200.	*Hilda, Abbess*, 680.
18.		
19.	*Elizabeth of Hungary, Queen*, 1231.	
20.	Edmund, King and Martyr, 870.	
21.		
22.	Cecilia, Virgin and Martyr, 230.	
23.	Clement, Bishop and Martyr, 1st Century.	
24.		
25.	Catherine, Virgin and Martyr, 307.	
26.		
27.		
28.		
29.		
30.	**St. Andrew, Apostle and Martyr.**	

EXTRA.

Jacob Behmen, November 18, 1624.
Lyoff Nicolaievitch Tolstoi, November 20, 1910.
Père Lacordaire, November 21, 1861.

	December.	Other Reminders.
1.		*Francis Xavier, Priest*, 1552.
		Nicholas Ferrar, Deacon, 1637.
2.		
3.	*Birinus, Bishop*, 650.	
	Osmund, Bishop of Salisbury, 1099.	
4.	*Clement of Alexandria, Priest and Doctor*, 217.	*Origen, Confessor*, 255.
5.		
6.	Nicholas, Bishop and Confessor, 342.	
7.		
8.	Conception of the Blessed Virgin Mary. Lesser Double.	
9.		
10.		*Richard William Church, Priest*, 1890.
11.		
12.		
13.	Lucy, Virgin and Martyr, 303.	*Samuel Johnson*, 1784.
14.		
15.	*Barbara, Virgin and Martyr*, 300.	*A. H. Mackonochie*, 1887.
16.	O Sapientia.	
17.	*Ignatius, Bishop of Antioch, Confessor and Martyr*, 109.	
18.		
19.		
20.		
21.	St. Thomas, Apostle and Martyr. Inferior Double.	*J. B. Lightfoot, Bishop*, 1889.
22.		
23.		
24.	*Telemachus, Martyr*, 404.	
25.	Christmas Day. Principal Double.	
26.	St. Stephen, Protomartyr. Lesser Double.	
27.	St. John, Apostle, Evangelist. Lesser Double.	
28.	Innocents' Day. Lesser Double.	
29.		*Thomas of Canterbury, Archbishop*, 1170.
30.		*Christina Rossetti, December 29*, 1894.
31.	Silvester, Bishop of Rome, and Confessor, 335.	
	EXTRA.	
	Richard Baxter, author of "Saints' Everlasting Rest," December 8, 1691.	
	Dwight L. Moody, December 22, 1899.	

The Collects Epistles, and Gospels, &c.

PAGE

1. COLLECTS, EPISTLES AND GOSPELS FROM THE BOOK OF COMMON PRAYER, with the private prayers, etc., of Ancient English Use; and other Proper of Seasons 3

2. SUPPLEMENTARY COLLECTS, EPISTLES AND GOSPELS FOR BLACK-LETTER DAYS AND OTHER MEMORABLE OCCASIONS:—

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It may be suggested that, where the musical service of Gradual, Offertory and Communion is not the custom of the place, these ancient devotions be read silently. The responsible Priest may prefer to use Hymns in conjunction with them, or in their stead, in order to make the Solemn Eucharist the more thoroughly and gloriously a worship from the People. To help such Laity as have not ordinarily used them hitherto, the place in the Liturgy where they occur is as follows:—

Introit, Psalm, and Gloria—at the Entrance of the Sacred Ministers.

Gradual, Alleluia, Versicle—after the Epistle.

Offertory—after the usual Offertory-Sentence from the Book of Common-Prayer.

Secreta—before the Prayer for Church Militant (in reference to the Oblations).

Communion—after the Blessing.

Post-Communion—after the Blessing.

A Low Celebration, with the full free use of spaces for silent Devotion, as marked in the text and in the use of the prayers which it provides, may be reverently fulfilled within thirty-five minutes. This is from actual experience, to anticipate anxious fears of an unduly prolonged service.

THE
COLLECTS, EPISTLES AND GOSPELS
FROM THE BOOK OF COMMON PRAYER AND OTHER PROPER OF SEASONS

FIRST SUNDAY IN ADVENT.

The Office or Introit. Unto thee, O Lord, will I lift up my soul: my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me. For all they that hope in thee shall not be ashamed. *Ps.* 25. 1, 2.

The Psalm. Shew me thy ways, O Lord, and teach me thy paths.

And afterwards shall be sung the Gloria.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then the Office should be repeated again as before: and so throughout the year at Solemn Eucharist, excepting on Passion Sunday, and thenceforward until Maundy Thursday.

THE COLLECT.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.

Memorial Collects
for the Annunciation.
for All Saints.
for the Church, 22 Trinity.
for Peace, 5 Trinity.

THE EPISTLE. Rom. 13. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering

and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gradual. For all they that hope in thee shall not be ashamed, O Lord.

Versus. Shew me thy ways, O Lord, and teach me thy paths.

The Gradual repeated.

Alleluia. ℣. Shew us thy mercy, O Lord, and grant us thy salvation. *Ps.* 85. 7. Alleluia.

The Sequence Hymn.

THE GOSPEL. St. Matt. 21. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written: My house shall be called the house of prayer; but ye have made it a den of thieves.

The Offertory. Unto thee will I lift up my soul: my God I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me. For all they that hope in thee shall not be ashamed.

Verses that may be said on alternate days of the week, i.e. one of these each day, but not on the service of the Sunday.

℣. Lead me forth in thy truth and learn me; for thou art the God of my salvation; in thee hath been my hope all the day long.

℣. Look upon me, and have mercy upon me: O Lord, keep my soul and deliver me: let me not be confounded, for I have put my trust in thee.

The Secreta. May these holy things cleanse us, O Lord, with mighty power, and make us to be more pure when we draw nigh to thee, from whom these come; through Jesus Christ our Lord.

Strengthen in our minds, we beseech thee, O Lord, the mysteries of true faith; that with firmness, we may confess

him to be true God and Man who was conceived of a virgin, and, by the power of the same saving incarnation, may be made worthy to attain to its unending joy; through Jesus Christ our Lord.

Communion. The Lord shall shew lovingkindness: and our land shall give her increase. *Ps.* 85. 12.

Post-Communion. May we receive, O Lord, thy mercy in the midst of thy temple; and may we prepare to celebrate the approaching feast of our renewal with honours appropriate; through Jesus Christ our Lord.

The Collect for the Annunciation may be said, also, as a Post-Communion.

From Ancient Collect in Sarum for this day, and for more private use at other times.

Stir up thy power, O Lord, we beseech thee, and come to our aid; that we may be accounted worthy to be made safe, by thy protection, from besetting perils of sin, and, by thy salvation, may be utterly set free: who livest and reignest with God the Father, in the unity of the Holy Ghost, God, for ever and ever. *Amen.*

WEDNESDAY IN THE FIRST WEEK OF ADVENT.

THE EPISTLE. St. James 5. 7-10.

BE patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.

THE GOSPEL. St. Mark 1. 1-8.

THE beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

FRIDAY IN FIRST WEEK OF ADVENT.

FOR THE EPISTLE. Isa. 51. 1-8.

HEARKEN to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for

I called him alone, and blessed him, and increased him. For the Lord shall comfort Sion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

THE GOSPEL. St. Matt. 3. 1-6.

IN those days came John the Baptist, preaching in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

SECOND SUNDAY IN ADVENT.

The Office. O people of Sion, behold the Lord shall come to save the nations: and the Lord shall cause his glorious voice to be heard in the gladness of your heart. *Isa.* 30. 27, 30.

The Psalm. Hear, O thou Shepherd of Israel, thou that leadest Joseph as a sheep. *Ps.* 80. 1.

THE COLLECT.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Memorial Collects, Advent Sunday, and one other, e.g.

for the Annunciation.
for All Saints.
for the Church, 22 Trinity.
for Peace, 5 Trinity.

THE EPISTLE. Rom. 15. 4.

WHATSOEVER things were written aforetime, were written for our learning; that

we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gradual. Out of Sion hath God appeared: in perfect beauty, our God shall come and shall not keep silence. *Ps.* 50. 2, 3.

℣. Gather my saints together unto me: those that have made a covenant with me with sacrifice. *Ps.* 50. 5. Alleluia.

℣. The powers of heaven shall be shaken: and then shall they see the Son of Man coming in the clouds of heaven with power and great glory. *St. Matt.* 24. 29, 30.

The Sequence Hymn.

THE GOSPEL. St. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away.

The Offertory. Wilt thou not turn again, and quicken us, O God: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. *Ps.* 85. 6, 7.

℣. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. Thou hast forgiven the offence of thy people: and covered all their sins. *Ps.* 85. 1, 2.

℣. Mercy and truth are met together. Truth shall flourish out of the earth: and righteousness hath looked down from heaven. *Ps.* 85. 10, 11.

The Secreta. We beseech thee, O Lord, graciously to accept the prayers and offerings which we humbly present unto thee, and forasmuch as our own power and merits can in no way suffice, do thou come to our aid with thy defence; through Jesus Christ our Lord.

Communion. Arise, O Jerusalem, and stand up on high and behold the joy that cometh unto thee from God.

Post-Communion. Refreshed by the food and drink, which sustain us spiritually, we humbly beseech thee, O Lord, that thou wouldest teach us, who have shared of this mystery, to despise earthly things and to love things heavenly; through Jesus Christ our Lord.

From the Sarum Collect for this day, and for more private use at other times:—

Stir up our hearts, O Lord, that we may make ready the way of thine only begotten Son: that by his advent we may be made acceptable unto thee to serve thee with a pure heart: who liveth and reigneth with thee, in the unity of the Holy Ghost, God, for ever and ever. *Amen.*

WEDNESDAY IN SECOND WEEK.

FOR THE EPISTLE. Zech. 8. 3-8.

THUS saith the Lord; I am returned unto Sion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

THE GOSPEL. St. Matt. 11. 11-15.

VERILY I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

FRIDAY IN SECOND WEEK.

FOR THE EPISTLE. Isa. 62. 6-12.

I HAVE set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat

for thine enemies ; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured : But they that have gathered it shall eat it, and praise the Lord ; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people ; cast up, cast up the highway ; gather out the stones ; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh ; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord : and thou shalt be called, Sought out, A city not forsaken.

THE GOSPEL. St. John 1. 15-18.

JOHN bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him.

THIRD SUNDAY IN ADVENT.

The Office. Rejoice in the Lord alway : and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. *Phil.* 4. 4-6.

The Psalm. And the peace of God, which passeth all understanding, shall keep your hearts and minds. *Phil.* 4. 7.

THE COLLECT.

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Memorial Collects as on Second Sunday.

(i) Advent. (ii) . . .

THE EPISTLE. 1 Cor. 4. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement : yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified ; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise of God.

The Gradual. O Lord, thou that sittest upon the cherubims, stir up thy strength, and come and help us.

℣. Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep. Alleluia.

℣. Stir up Thy strength, O Lord, and come and help us. *Ps.* 80. 1, 2.

The Sequence Hymn.

THE GOSPEL. St. Matt. 11. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Offertory. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob: thou hast forgiven the offence of thy people.

℣. Thou hast covered all their sins. Thou hast taken away all thy displeasure.

℣. Shew us thy mercy, O Lord, and grant us thy salvation. *Ps.* 85. 1, 2, 3, 7.

The Secreta. We beseech thee, O Lord, that the sacrifice of our devotion may be immediately presented unto thee, and that it may both effect the intention of thy sacred mystery, and wonderfully work thy salvation within us.

Communion. Say to them that are of a fearful heart, Be strong, fear not: behold our God will come and save us. *Isa.* 35. 4.

Post-Communion. We implore thy clemency, O Lord, that, by these ministries of divine help, being purged from our offences, we may be also made ready for the approaching feast: through Jesus Christ our Lord.

From ancient Sarum Collect for this day, and for more private use at any time:—

Incline thine ear unto our prayers, we do beseech thee, O Lord, and lighten the darkness of our minds by the grace of thy visitation, who livest and reignest with the Father, and the Holy Ghost, ever one God, world without end. *Amen.*

WEDNESDAY IN EMBER WEEK.

The Office. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open and bring forth a Saviour.

The Psalm. And let righteousness spring up together: I, the Lord, have created it. *Isa.* 45. 8.

Let the Collect follow without "the Lord be with you," and only with

Let us pray.

Grant, we beseech thee, Almighty God, that the approaching feast of our redemption may not only afford us the succour of this life present, but may also bestow upon us guerdons of blessedness eternal: through the same Jesus Christ our Lord, who, with thee, liveth and reigneth, ever one God, world without end. *Amen.*

THE LESSON. Isa. 2. 2-5.

AND it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Sion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.

The Gradual. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in.

℣. Who shall ascend into the hill of the Lord? or who shall rise up in his holy place? Even he that hath clean hands and a pure heart. *Ps.* 24. 3, 4, 7.

COLLECT.

MAKE haste, O Lord, we beseech thee and tarry not: and draw Thou near to us with aid of heavenly might: that they, who trust in thy goodness, may be upborne by the hope of thy coming and by all consolations of the same: who livest and reignest with the Father, God . . .

Here the usual Memorials are said.

THE LESSON. Isa. 7. 10, 15.

MOREOVER the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gradual. The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

℣. My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy name.

The Gradual should be repeated.

THE GOSPEL. St. Luke 1. 26-38.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name

was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his Name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

The Offertory. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.

℣. Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.

The Secreta. We present such offerings, O Lord, as befit this salutary fast: and pray that, by these services, we may be prepared for the birth of him who is the Bread Eternal; through the same . . .

Communion. Behold a virgin shall conceive and bear a son: and his Name shall be called Immanuel.

Post-Communion. We humbly pray thee, O Lord, that, satisfied with the gift of thy salvation, we may be ever glad to taste thereof, and by it be in truth and deed renewed; through Jesus Christ our Lord.

FRIDAY IN EMBER WEEK.

The Office. Be thou nigh at hand, O Lord: for all thy commandments are true. As concerning thy testimonies, I have known long since: that thou hast grounded them for ever. *Ps.* 119. 151, 152.

The Psalm. Blessed are those that are undefiled in the way: and walk in the law of the Lord.

THE COLLECT.

STIR up, we beseech thee, thy power, O Lord, and come among us: that they who trust in thy lovingkindness may be right speedily delivered from all adversity: who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE LESSON. Isa. 11. 1-5.

AND there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him,

the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The Gradual. Shew us thy mercy, O Lord; and grant us thy salvation.

℣. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Ps.* 85. 1, 7.

Let the Gradual be repeated.

THE GOSPEL. St. Luke 1. 39-47.

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour.

The Offertory. Wilt thou not turn again, and quicken us, O God, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. *Ps.* 85. 6, 7.

℣. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. Thou hast forgiven the offence of thy people. *Ps.* 85. 1, 2.

℣. Mercy and truth are met together. Truth shall flourish out of the earth: and righteousness hath looked down from heaven. *Ps.* 85. 10, 11.

The Secreta. We beseech thee, O Lord, that by the sacrifice of our salvation, we may be every way prepared for the time when we celebrate that Holy Mystery upon which all keeping of thy commands doth heedfully attend.

Communion. Behold the Lord shall come, and all his saints with him: and there shall be great light in that day.

Post-Communion. We beseech thee, O Lord, to bring thy most perfect mercy unto thy people who call upon thee; and grant that, being refreshed with an abundance of thy gifts, they may the more earnestly seek for greater measure of thy grace, and hope for it with greater faith; through Jesus Christ our Lord.

SATURDAY IN EMBER WEEK.

The Office. Come, O Lord, and shew the light of thy counten-

ance; and we shall be whole, O thou that sittest upon the cherubim. *Ps.* 80. 1, 3.

The Psalm. Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep.

Let us pray.

COLLECT.

O GOD, who seest that, by reason of our perversity, we are overthrown, and receive much hurt: mercifully grant that by thy visitation we may also be consoled: who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE LESSON. Isa. 19. 20-22.

AND it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them.

The Gradual. It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again.

℣. The heavens declare the glory of God: and the firmament sheweth his handiwork.

Let us pray.

COLLECT.

GRANT, we beseech thee, Almighty God, that we, who have been bowed down, this long time, under the yoke and in the bondage of sin, may, by the always new birth of thine only begotten Son, to which we look, be delivered and set free; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE LESSON. Isa. 35. 1-7.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water, saith the Lord Almighty.

The Gradual. In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber. *Ps.* 19. 5.

℣. It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

COLLECT.

WE beseech thee, O Lord, that we, thine unworthy servants, who are saddened by the guilt of our misdeeds, may be made glad by the advent of thine only begotten Son, who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

THE LESSON. Isa. 40. 9-11.

O SION, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gradual. Turn us again, O Lord God of hosts, shew the light of thy countenance and we shall be whole.

℣. Stir up thy strength and come and help us. *Ps.* 80. 2, 3.

Let us pray.

COLLECT.

GRANT, we beseech thee, Almighty God, that the approaching solemnity of thy Son may impart to us a remedy of healing for this life present, and with it, moreover, rewards everlasting: through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE LESSON. Isa. 45. 1-8.

THUS saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it.

The Gradual. Stir up thy strength, O Lord, and come and help us.

℣. O thou Shepherd of Israel, thou that leadest Joseph like a sheep; shew thyself thou that sittest upon the cherubims, before Ephraim, Benjamin, and Manasses. *Ps.* 80. 1, 2.

COLLECT.

WE beseech thee, O Lord, mercifully to hear the

prayers of thy people, that we, who are justly punished for our offences, may, by the loving-kindness wherewith thou dost visit us, be, withal, consoled; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

THE LESSON. The Song of the Three Holy Children, vv. 26-28.

BUT the angel of the Lord came down into the furnace together with Azarias and his fellows, and he smote the flame of the fire out of the furnace; and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three as out of one mouth praised, and glorified, and blessed God in the furnace, saying—

Then shall two Clerks of the second grade, in surplices, sing the Tract at the step of the Choir, the Choir responding.

THE TRACT.

℣. Blessed art thou, O Lord God of our fathers.

℟. And to be praised and glorified for ever and ever.

℣. And blessed be the name of thy glory which is holy.

℟. May it be praised and glorified for ever.

℣. Blessed art thou in the temple of thy holy glory.

℟. And to be praised and glorified for ever.

℣. Blessed art thou upon the holy throne of thy Kingdom.

℟. And to be praised and glorified for ever.

℣. Blessed art thou in the sceptre of the Kingdom of thy majesty as God.

℟. And to be praised and glorified for ever.

℣. Blessed art thou who sittest upon the cherubim considering the depths beneath.

℟. And to be praised and glorified for ever.

℣. Blessed art thou who walkest upon the wings of the wind.

℟. And to be praised and glorified for ever.

℣. Let all thine angels and holy ones bless thee.

℟. And let them praise thee and glorify thee for ever.

℣. Let the heavens, and the earth, the sea and all things that are therein bless thee.

℟. And let them praise thee and glorify thee for ever.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. With praise and honour, power and dominion.

℣. As it was in the beginning, is now, and ever shall be; world without end. Amen.

℟. With praise and honour, power and dominion.

Then shall the Clerks repeat the first verse of the Tract, and it shall be sung through by the Choir. Afterwards let the Priest say,

The Lord be with you,

and

Let us pray.

COLLECT.

O GOD, who, for the three children, didst make impotent the flames of fire: mercifully grant that the flame of things evil may not destroy us thy servants, through Jesus Christ our Lord.

The proper Memorials are said here.

THE LESSON. 2 Thess. 2. 1-8.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled,

neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Let two Clerks of the second grade, habited as for week-day offices, in black copes (cappa nigra), *say together the following Tract, fully and as a whole; and at the step of the Choir.*

The Tract. Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep.

℣. Thou that sittest upon the cherubims: shew thyself before Ephraim, Benjamin, and Manasses.

℣. Stir up thy strength, O Lord, and come and save us. *Ps.* 80. 1, 2.

THE GOSPEL

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

The Offertory. Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem: behold thy king cometh unto thee, he is just and having salvation. *Zech.* 9. 9, 10.

℣. He shall speak peace unto the nations, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

The Secreta. Regard with thy favour, we beseech thee, O Lord, these offerings of the faithful, and, inasmuch as, in our own merits, we are not worthy, may we rather be found acceptable, at thy coming, by these very gifts, now offered in earnest of thy due: who livest . . .

Communion. He rejoiceth as a giant to run his course. He goeth forth from the uttermost part of the heaven, and

runneth about unto the end of it again. *Ps.* 19. 5, 6.

Post-Communion. O Lord our God, who hast provided these sacred mysteries for our renewal and safeguard, we beseech thee that thou wouldst make them unto us, alike in time present and to come, efficacious for our good; through Jesus Christ our Lord. *Amen.*

FOURTH SUNDAY IN ADVENT.

Office. Remember us, O Lord, according to the favour that thou bearest unto thy people: O visit us with thy salvation; that we may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

The Psalm. We have sinned with our fathers: we have done amiss, and dealt wickedly. *Ps.* 106. 4-6.

THE COLLECT.

O LORD, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

THE EPISTLE. Phil. 4. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gradual. The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully. *Ps.* 145. 18.

℣. My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy name (for ever and ever). Alleluia. *Ps.* 145. 21.

℣. Come, O Lord, and tarry not: release thy people from their evil deeds.

The Sequence Hymn.

THE GOSPEL. St. John 1. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there

standeth one among you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Offertory. Be strong, fear not: behold your God will come with vengeance, even God with a recompense: He will come and save us. *Isa.* 35. 4.

℣. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing. *Isa.* 35. 5, 6.

The Secreta. Look favourably, we beseech thee, O Lord, upon these offerings here present, that by them we may be made pure and ready to receive the nativity of thy Son; through the same . . .

Communion. Behold a virgin shall conceive and bear a Son: and his Name shall be called Immanuel.

Post-Communion. Set thy people on their way, we beseech thee, O Lord, with an abundance of thy gifts: that, being protected from all evils, by virtue of thy sacraments, they may be made ready, both in mind and body, for the unspeakable mystery which they are to celebrate; through Jesus Christ our Lord.

WEDNESDAY IN FOURTH WEEK.

FOR THE EPISTLE. Joel 2. 23-27 and 3. 17-21.

BE glad then, ye children of Sion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpiller, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the Name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. So shall ye know that I am the Lord your God dwelling in Sion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Sion.

THE GOSPEL. St. Luke 7. 17-28.

AND this rumour of him went forth throughout all

Judæa, and throughout all the region round about. And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

FRIDAY IN FOURTH WEEK.

FOR THE EPISTLE. Zech. 2. 10-13.

SING and rejoice, O daughter of Sion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation.

THE GOSPEL. St. Mark 8. 15-26.

AND he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him

out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

CHRISTMAS EVE.

The Office. To-day ye shall know that the Lord will come and will save you, and in the morning then ye shall see his glory. *Exod.* 16. 6, 7.

The Psalm. The earth is the Lord's, and all that therein is: the compass of the world and they that dwell therein.

THE COLLECT.

O GOD, who dost make us glad with the yearly expectation of our redemption; grant that as we receive with joy thine only begotten Son as our redeemer, so we may, without fear, behold him when he cometh to be our Judge, even the same thy Son, our Lord Jesus Christ, who with thee . . .

Let there be no Memorial.

Anciently, one boy, an acolyte, was here to read the Lesson, vested in an alb, and at the step of the Choir: but on Sunday it should be read in the pulpit, and always with its title.

THE LESSON. Isa. 62. 1-4.

FOR Sion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shalt name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

Then shall the Epistle be read, and without interval.

THE EPISTLE. Rom. 1. 1-6.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ.

The Gradual. To-day ye shall know that the Lord will come and save you; and in the morning then ye shall see his glory. *Exod.* 16. 6, 7.

℣. Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep. Thou that sittest on the cherubims, show thyself before Ephraim, Benjamin, and Manasses. *Ps.* 80. 1, 2.

Anciently, if this Vigil occurred on a Sunday the service of the Sunday was said in Chapter; with Memorials only of St. Mary and of All Saints. But the service of the Vigil should be said at the High Altar without any Memorial, but with this Alleluia.

Alleluia. ℣. On the morrow the iniquity of the earth shall be blotted out; and the Saviour of the world shall reign over us. Alleluia.

The Sequence Hymn.

THE GOSPEL. St. Matt. 1. 18-21.

NOW the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his Name JESUS: for he shall save his people from their sins.

The Offertory. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in. *Ps.* 24. 7.

℣. The earth is the Lord's, and all that therein is; the compass of the world and they that dwell therein. *Ps.* 24. 1.

This Verse, if it should happen to be a Sunday, may be omitted for that year.

Secreta. Grant to us, we beseech thee, Almighty God, that while we anticipate the adorable nativity of thy Son, so we may also joyously receive his everlasting gifts; through the same . . .

Communion. The glory of the Lord shall be revealed: and all flesh shall see the salvation of our God. *Isa.* 40. 5.

Post-Communion. Grant to us, we beseech thee, O Lord, by the recounting of the nativity of thine only begotten Son to be refreshed, and upon whose heavenly mystery we feed and slake our thirst. Through the same . . .

IN THE NIGHT OF THE LORD'S NATIVITY.

At the end of Matins this Gospel is sung by the Deacon in the pulpit. For the Deacon proceeds with the Sub-Deacon, and with Thurifer and Candle-bearers, and Acolyte bearing Cross, all in festal array, to cense the Altar; then, having received a blessing from the Officiant, let the Deacon go through the midst of the Choir for the singing of the Gospel in the pulpit, and saying:—The Lord be with you. And with thy spirit. The beginning of the holy Gospel according to Matthew. Glory be to Thee, O Lord.

THE GOSPEL. St. Matt. 1. 1-16.

THE book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solo-

mon of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: and after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

The Gospel being finished, let the Priest begin the Psalm, Te Deum, in a silken cope; which being said, let the rulers of the Choir begin the Eucharist.

CHRISTMAS DAY.

CELEBRATION AT COCK-CROW.

The Office. The Lord hath said unto me, Thou art my Son: this day have I begotten thee. *Ps.* 2. 7.

The Psalm. Why do the heathen so furiously rage together: and why do the people imagine a vain thing? *Ps.* 2. 1.

THE COLLECT.

O GOD who hast made this most holy night to shine lustrous with thy true and heavenly light; grant, we beseech thee, that as we have known the mysteries of this light upon earth, so we may receive the perfection of its joys in heaven. Who with thee . . .

Let two Clerks of the second rank, in silken copes, sing the Lesson together from the pulpit.

THE LESSON. Isa. 9. 2, 6, 7.

THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

THE EPISTLE (without interval). Titus 2. 11-15.

BELOVED, the grace of God that bringeth salvation hath appeared to all men. Teaching

us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gradual. In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning.

℣. The Lord said unto my Lord: sit thou on my right hand, until I make thine enemies thy footstool.

Alleluia. ℣. The Lord hath said unto me, Thou art my Son; this day have I begotten thee.

The Sequence Hymn.

THE GOSPEL. St. Luke 2. 1-14.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

The Offertory. Let the heavens rejoice, and let the earth be glad; for he cometh. *Ps.* 96. 11, 13.

Secreta. O Lord, we beseech thee, that the oblation of this day's festival may be acceptable unto thee, so that, by thy bounteous grace, and through this most holy communion, we may be fashioned in the likeness of him, in whom, with thee, is our true nature and our life, even Jesus Christ our Lord; who, with thee, liveth and reigneth, in the unity of the Spirit, one God, world without end. *Amen.*

Proper Preface. Because, etc. . . .

Communion. The dew of thy

birth is of the womb of the morning. *Ps.* 110. 3.

Post-Communion. Grant to us, we beseech thee, O Lord our God, that we, who rejoice to celebrate the nativity of our Lord Jesus Christ, may order ourselves so worthily thereof that we may be made meet to be partakers of his fellowship in light: who, with thee, liveth and reigneth in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

CELEBRATION AT DAYBREAK.

The Office. To-day the light will shine upon us, because unto us the Lord is born: and his Name shall be called Wonderful, the Mighty God, the Father of Eternity, the Prince of Peace. Of whose kingdom there shall be no end. *Isa.* 9. 6, 7 (*adapted*).

The Psalm. The Lord is king and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength. *Ps.* 93. 1.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, upon whom the new light of thine Incarnate Word hath been so gloriously outpoured, may, by faith, both receive illumination for the mind, and, in our deeds, reflect the same, through Jesus Christ our Lord. *Amen.*

Let the following Lesson be read in the pulpit by one Clerk of the second rank.

THE LESSON. Isa. 61. 1-3, 62. 11, 12.

THE spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Sion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Sion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

THE EPISTLE (without interval). Titus 3. 4-7.

BUT after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

The Gradual. Blessed is he that cometh in the name of the Lord. God is the Lord who hath shewed us light.

℣. This is the Lord's doing, and it is marvellous in our eyes. Alleluia. *Ps.* 118. 26, 27.

℣. The Lord is king, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength. *Ps.* 93. 1.

The Sequence Hymn.

THE GOSPEL. St. Luke 2. 15-20.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Offertory. He hath made the round world so sure: that it cannot be moved. Ever since the world began hath thy seat been prepared: thou art from everlasting.

Secreta. We beseech thee, O Lord, that our gift may appear before thee truly befitting the mysteries of the nativity which we celebrate to-day: that even as he who was born as man shone forth as very God, so to us may these things earthly be fraught with things divine; through the same Jesus Christ our Lord. *Amen.*

Communion. Rejoice greatly, O daughter of Sion; shout, O daughter of Jerusalem, behold thy king cometh unto thee, holy, and the Saviour of the world. *Zech.* 9. 9 (*adapted*).

Post-Communion. O Lord, we beseech thee, that by these sacraments of him whose wondrous nativity did once put off the old man, this selfsame birth may ever restore and refresh us, anew, through the same Christ our Lord. *Amen.*

AT THE THIRD CELEBRATION.

The Office. Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called the Angel of Great Counsel.

Isa. 9. 6, "*The Angel of Great Counsel*," *a title from the Septuagint* (*Greek Version*, *O.T.*).

The Psalm. O sing unto the Lord a new song, for he hath done marvellous things. *Ps.* 98. 1.

THE COLLECT.

ALMIGHTY God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

THE LESSON (*which should be read from the pulpit by someone of superior rank, in a surplice*). Isa. 52. 6-10.

THEREFORE my people shall know my Name: therefore

they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Sion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Sion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

THE EPISTLE. Heb. 1. 1-12.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The Gradual. All the ends of the world have seen the salvation of our God: shew yourselves joyful unto the Lord, all ye lands. *Ps.* 98. 4, 5.

℣. The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen. Alleluia. *Ps.* 98. 3.

℣. The hallowed day hath shone upon us: O come, ye nations, and worship the Lord, because to-day a great light hath come down upon the earth.

The Sequence Hymn.

THE GOSPEL. St. John 1. 1-14.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was

life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Offertory. The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is. Righteousness and equity are the habitation of thy seat. *Ps.* 89. 12-15.

The Secreta. Sanctify, O Lord, our gifts and offerings by this renewal of the nativity of thine only begotten Son; and, of thy mercy, cleanse us from the stains which, by our trespasses, we have incurred; through the same Jesus Christ, thy Son . . .

Communion. All the ends of the world have seen the salvation of our God. *Ps.* 98. 4.

Post-Communion. Grant, we beseech thee, Almighty God, that just as he, who was born, to-day, the saviour of the world, became unto us, likewise, the author of our heavenly birth, so he may be to us, himself, both gift and giver of immortal life; who, with thee, liveth and reigneth, in the unity of the Holy Ghost, one God, world without end. *Amen.*

From Sarum Collect for Christmas Day, and for more private use at other times.

Grant, we beseech thee, Almighty God, that those of us whom the ancient yoke of sin still holds under bondage, the new birth through incarnation of thine only begotten Son may, for ever more, set free; who, with thee, liveth and reigneth, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

ST. STEPHEN'S DAY.

The Office. For princes also did sit and speak against me, and have persecuted me without a cause. Help me, O Lord my God, because thy servant is occupied in thy statutes. *Ps.* 119. 23, 161.

The Psalm. Blessed are those that are undefiled in the way: and walk in the law of the Lord.

THE COLLECT.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first martyr Saint Stephen, who prayed for his murderers to

thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve. Memorial only of Christmas Day.

FOR THE EPISTLE. Acts 7. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gradual. Princes also did sit and speak against me: and have persecuted me without a cause. *Ps.* 119. 23, 161.

℣. Help me, O Lord my God; O save me according to thy mercy. Alleluia. *Ps.* 109. 25.

℣. I see the heavens opened: and Jesus standing on the right hand of the power of God. *Acts* 7. 56.

The Sequence Hymn.

THE GOSPEL. St. Matt. 23. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

The Offertory. The Apostles chose Stephen, a Levite, a man full of faith and of the Holy Ghost; whom the Jews stoned, calling upon God, and saying, Lord Jesus receive my spirit. Alleluia.

The Secreta. Receive, O Lord, we beseech thee, these offerings in memory of thy holy martyr Stephen, that, even as by suffering he was made glorious, so this our devotion and readiness for the same may bring us to like singleness of heart; through Jesus Christ our Lord. *Amen.*

Communion. I see the heavens opened, and Jesus standing on the right hand of the power of God. Lord Jesus, receive my spirit: and lay not this sin to their charge; for they know not what they do. *Acts* 7. 56, 59, 60; *St. Luke* 23. 34.

Post-Communion. May the mysteries which we have now

received, O Lord, be our sufficient help, and at the intercession of the blessed Stephen, thy protomartyr, be our strength and defence; through Jesus Christ our Lord.

From Sarum Collect for this day, and for private use.

Grant to us, we beseech thee, O Lord, to imitate what we commemorate, that we, also, may learn to love our enemies: for we celebrate his festival who knew how to pray even for his persecutors, unto thy Son our Lord Jesus Christ, who, with thee . . .

ST. JOHN THE EVANGELIST'S DAY.

The Office. In the midst of the congregation hath he opened his mouth: and the Lord hath filled him with a spirit of wisdom and understanding, and hath clothed him with a robe of glory. *Ecclus.* 15.

The Psalm. He shall find joy and a crown of gladness. *Ecclus.* 15. 6.

THE COLLECT.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ our Lord. *Amen.*

Memorial Collects.

(i) Christmas. (ii) St. Stephen.

THE EPISTLE. 1 St. John 1. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gradual. Then went this saying abroad among the brethren, that that disciple should not die. *St. John* 21. 23.

℣. But if I will that he tarry till I come, what is that to thee? Follow thou me. Alleluia.

℣. This is the disciple which testifieth of these things; and we know that his testimony is true.

The Sequence Hymn.

THE GOSPEL. St. John 21. 19-24

JESUS said unto Peter, Follow me. Then Peter, turning

about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Offertory. The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

The Secreta (*Sarum*). Receive, O Lord, we beseech thee, the offerings which we bring unto thee, upon his festival whom we commemorate to-day, and by whose prayer on our behalf we do hope for thy deliverance.

Or (*as in the Westminster Missal and that of St. Albans*).

Almighty God, may the prayer of thy blessed Apostle and Evangelist, St. John, commend unto thy majesty this oblation of thy people, even his prayer by whose testimony the glorious Incarnation of thy Word has been made known; through the same thy Son Jesus Christ our Lord. *Amen.*

(*Similarly, the Ambrosian.*)

Communion. Then went this saying abroad among the brethren, That that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? *St. John* 21. 23.

Post-Communion. Refreshed by heavenly food and drink, we humbly pray thee, O our God, that we may be supported by the power of his prayers upon whose commemoration we have received; through Jesus Christ our Lord. *Amen.*

THE INNOCENTS' DAY.

The Office. Out of the mouth of babes, O God, and sucklings thou hast perfected praise because of thine enemies. *St. Matt.* 21. 16; *Ps.* 8. 2; 70.

The Psalm. O Lord our God, how excellent is thy Name in all the world. *Ps.* 8. 1.

THE COLLECT.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

Memorial Collects, only:—

(i) Christmas.
(ii) St. Stephen.
(iii) St. John.

FOR THE EPISTLE. Rev. 14. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his

Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gradual. Our soul is escaped even as a bird out of the snare of the fowler.

The Versicle. The snare is broken and we are delivered. Our help standeth in the Name of the Lord: who hath made heaven and earth. Alleluia.

℣. The white-clad army of the martyrs: praise thee, O Lord, praise be to thee, O Christ. (York.)

The Sequence Hymn.

THE GOSPEL. St. Matt. 2. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Offertory. Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

The Secreta. Be present, O Lord, at the sacring of these gifts on the festival of the Innocents, and grant that we may be able alike to follow their pureheartedness and to reverence that childhood which they yielded unto thee; through Jesus Christ our Lord.

Communion. In Rama was there a voice heard, lamentation, and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they are not.

Post-Communion. Grant, we beseech thee, O Lord, that by prayers of the Holy Innocents for us, the votive gifts of which we have partaken may afford us help both for this life

present and for that which is to come; through . . .

ST. THOMAS THE MARTYR.

The Office. Let us all joy in the Lord, celebrating a feast day in honour of Thomas the martyr: from whose suffering angels gather joy and sing great praise unto the Son of God.

The Psalm. Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. *Ps.* 64. 1.

THE COLLECT.

O GOD, for whose church the glorious bishop Thomas fell by the swords of the ungodly; grant, we beseech thee, that all who seek the succour of his prayers, may obtain a beneficial answer to their own; through Jesus Christ our Lord.

Memorial Collects.

(i) The Nativity.
(ii) St. Stephen.
(iii) St. John.
(iv) Holy Innocents.

THE EPISTLE. Heb. 5. 1.

FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

The Gradual. Thou hast set, O Lord: a crown of pure gold upon his head. Alleluia.

℣. Thou hast crowned him with glory and honour.

The Sequence Hymn.

THE GOSPEL. St. Luke 19. 12.

HE said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, Behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

The Offertory. Thou hast set, O Lord: a crown of pure gold upon his head.

The Secreta. We beseech thee, O Lord, that, at the earnest intercession of the blessed Thomas, bishop and martyr, this memorial of the sacrifice of our salvation may extend a saving good unto ourselves; so that we may both know the privilege of such fellowship, and find the value of his prayers; through Jesus Christ our Lord.

Communion. His honour is great in thy salvation; glory and great worship shalt thou lay upon him.

Post-Communion. Almighty and merciful God, vouchsafe to us, by these holy things which we have received, that the hallowed plea of Thomas, thy blessed martyr and bishop, may indeed help us; even his intercession, who was counted worthy, for the honour of thy Name, to be crowned with the glory of a martyr's death; through Jesus Christ our Lord. *Amen.*

ST. SILVESTER, BISHOP AND CONFESSOR.

The Office. Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness. For thy servant David's sake, turn not away the presence of thine anointed.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that this holy feast of thy blessed Silvester, confessor and bishop, may alike increase our devotion and deepen our salvation through Jesus Christ our Lord. *Amen.*

Memorial Collects.

(i) The Nativity.
(ii) St. Stephen.
(iii) St. John.
(iv) The Innocents.
(v) St. Thomas Cantuar.

THE EPISTLE. Titus 3. 4-8.

(*Ambrosian Missal, Milan*) (o *according to the Common of Confessor*).

BUT after that the kindnes and love of God our Saviou toward man appeared, not by works of righteousness which w have done, but according to hi mercy he saved us, by the wash ing of regeneration, and re newing of the Holy Ghost which he shed on us abund antly through Jesus Christ ou Saviour; that being justified b his grace, we should be mad heirs according to the hope o eternal life.

The Gradual. Behold a great priest who in his days pleased God.

℣. In glory was there none like unto him: who kept the law of the Most High. Alleluia.

℣. I have found David my servant: with my holy oil have I anointed him.

THE GOSPEL. St. Matt. 25. 14-23.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

The Offertory. I have found David my servant: with my holy oil have I anointed him: my hand shall hold him fast and my arm shall strengthen him.

The Secreta. Be present, O Lord, we beseech thee, at these our oblations, and suffer not those who have been confirmed by the glorious confession of the blessed Silvester, thy bishop and confessor, to lie under any perils of mind or body; through Jesus Christ our Lord.

Communion. Blessed is that servant, whom his lord when he cometh shall find watching: verily I say unto you, that he shall make him ruler over all his goods.

Post-Communion. We beseech thee, Almighty God, that through the intercession of the blessed Silvester, thy confessor and bishop, the gift which we have received upon his feast, this day, may bring us safety for body and soul; through . . .

THE SUNDAY AFTER CHRISTMAS DAY.

The Office. For while all things were in quiet silence, and that night was in the midst of her swift course, thine almighty Word leaped down from heaven out of thy royal throne. *Wisdom* 18. 14, 15.

The Psalm. The Lord is king, and hath put on glorious apparel: the Lord hath put on his apparel and girded himself with strength. *Ps.* 93. 1.

THE COLLECT.

ALMIGHTY God, who hast given us thy only begotten Son, to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

(Or, as anciently, in Sarum, for private use):—

ALMIGHTY, everlasting God, direct our doings so as to be well-pleasing unto thee, that we may be held worthy, in the name of thy beloved Son, to bring forth abundantly of good works like unto his; who, with thee, liveth and reigneth, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Memorial Collects (Nativity).

(i) St. Stephen.
(ii) St. John.
(iii) The Innocents.
(iv) St. Thomas Cantuar.

THE EPISTLE. Gal. 4. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gradual. Thou art fairer than the children of men: full of grace are thy lips. *Ps.* 45. 3.

℣. My heart is inditing of a good matter: I speak of the things which I have made unto the king. My tongue is the pen of a ready writer. Alleluia.

℣. The Lord is king, and hath put on glorious apparel: the Lord hath put on his apparel and girded himself with strength. *Ps.* 93. 1.

The Sequence Hymn.

THE GOSPEL. St. Matt. 1. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his Name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they

shall call his Name Immanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his Name JESUS.

The Offertory. For God hath made the round world so sure; that it cannot be moved. Ever since the world began hath thy seat been prepared; thou art from everlasting. *Ps.* 93. 2, 3.

Secreta. May the sacrifice of thy people be accepted, we do beseech thee, O Lord, and that, by thine ordinance, we may partake of thy son our Lord Jesus Christ, even as he himself deigned to become partaker of our human lot: who with thee liveth and reigneth, in the unity of the Holy Ghost, one God, world without end.

Communion. Take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. *St. Matt.* 2. 20.

Post-Communion. We beseech thee, O Lord, that by this sacrifice now received, thy church, everywhere and altogether, may rejoice, in that her weaknesses have been merged in him by whom she may herself become partaker of the divine nature; through the same . . .

THE CIRCUMCISION OF CHRIST.

The Office. Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his Name shall be called the Angel of Great Counsel. *Isa.* 9. 6.

The Psalm. O sing unto the Lord a new song, for he hath done marvellous things. *Ps* 98. 1.

THE COLLECT.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

No Memorial Collect.

THE EPISTLE. Rom. 4. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gradual. All the ends of the world have seen the salvation of our God. Shew yourselves joyful unto the Lord, all ye lands. Alleluia. *Ps.* 98. 4, 5.

℣. God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. *Heb.* 1. 1, 2.

The Sequence Hymn.

THE GOSPEL. St. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his Name was called JESUS, which was so named of the angel before he was conceived in the womb.

The Offertory. The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world and all that therein is; righteousness and equity are the habitation of thy seat. *Ps.* 89. 12, 15.

The Secreta. Grant, we beseech thee, Almighty God, that by these offerings, wherewith we celebrate the mystery of the nativity of our Lord Jesus Christ, so hidden from the world, we may acquire the spiritual understanding of the pure; through the same Christ our Lord. *Amen.*

Communion. All the ends of the world have seen the salvation of our God.

Post-Communion. Grant, we beseech thee, O Lord, that what we have received at this another commemoration of our Saviour's birth may bestow upon us the healing of the eternal redemption; through the same Jesus Christ our Lord.

On the Octaves of St. Stephen, St John, and of the Holy Innocents, whether it be a Sunday or not, at the Eucharist all things shall be done as on the original day, excepting Sequence, Creed and Preface.

But a Memorial of Holy Mary shall be made on the Octave of St. Stephen, and from now until the Purification excepting on the Vigil and Day of the Epiphany.

THE VIGIL OF THE EPIPHANY.

The Office. To-day the light will shine upon us: because unto us the Lord is born, and his Name shall be called Wonderful, the Mighty God, the Father of Eternity, the Prince of Peace, of whose kingdom there shall be no end. *Isa.* 9. 6, 7.

THE COLLECT.

WE beseech thee, O Lord, that the splendour of the approaching festival may enlighten our hearts, that so we

may be able to rid ourselves of the darkness of this world, and finally to reach the land of everlasting light; through Jesus Christ our Lord.

Memorial Collects

(i) of St. Thomas Cantuar; (ii) of St. Edward, King and Confessor, as follows:—

O GOD, who didst manifest thine only begotten Son, our Lord Jesus Christ, most surely unto our so excellent King Edward, grant, we beseech thee, that, by his holiness and prayers, we may be made worthier to enter upon the eternal vision of Jesus Christ our Lord, himself, who, with thee, liveth and reigneth . . .

THE EPISTLE. Titus 3. 4-7.

BELOVED, after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.

The Gradual. Blessed is he that cometh in the Name of the Lord. God is the Lord who hath shewed us light. *Ps.* 118. 26, 27.

℣. This is the Lord's doing: and it is marvellous in our eyes. *Ps.* 118. 23. Alleluia.

℣. The Lord is king, and hath put on glorious apparel; the Lord hath put on his apparel and girded himself with strength. Alleluia.

THE GOSPEL. St. Matt. 2. 19.

BUT when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

The Offertory. God hath made the round world so sure: that it cannot be moved. Ever since the world began hath thy seat been prepared: thou art from everlasting.

The Secreta. Grant, O Lord, we beseech thee, that, in this sacrifice, we may both offer and receive him whom certain devout gifts on the Epiphany do proclaim verily thy Son, Jesus Christ our Lord, who with thee . . .

Communion. Take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

Post-Communion. Grant to us, O Lord, we beseech thee, that we may worthily celebrate the divine mystery of our Saviour's childhood, in its so wondrous, heavenly light, even as by his growth in stature we may know him very Man;

through the same thy Son, our Saviour, Jesus Christ.

THE EPIPHANY:

OR THE MANIFESTATION OF CHRIST TO THE GENTILES.

The Office. Behold the Lord, the Ruler, cometh: and in his hand are the kingdom, the power, and the dominion.

The Psalm. Give the king thy judgements, O God; and thy righteousness unto the king's son. *Ps.* 72. 1.

THE COLLECT.

O GOD, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him.

The Gradual. All they from Sheba shall come: they shall bring gold and incense, and shall shew forth the praises of the Lord. *Isa.* 60. 6.

℣. Arise, shine, O Jerusalem: for the glory of the Lord is risen upon thee. Alleluia. *Isa.* 60. 1.

℣. We have seen his star in the east, and are come with gifts to worship him. *St. Matt.* 2. 2.

Sequence Hymn.

THE GOSPEL. St. Matt. 2. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them,

where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Offertory. The kings of Tharsis and of the isles shall give presents, the kings of Arabia and Saba shall bring gifts. All kings shall fall down before him: all nations shall do him service. *Ps.* 72. 10, 11.

The Secreta. O Lord, we beseech thee to look graciously upon the gifts of thy church: in which gold, frankincense, and myrrh are not now offered, but rather the very one himself whom they bespeak, even Jesus Christ our Lord, is presented and received; who with thee liveth and reigneth . . .

Communion. We have seen his star in the east, and are come with gifts to worship him.

Post-Communion. Grant, we beseech thee, Almighty God: that those things which we celebrate in this holy service, we may have hearts pure enough to know and to possess; through Jesus Christ our Lord.

The same service is said daily within the Octave. The Gospel on a Wednesday within the Octave may be St. John 1. 29-34.

And on January 8th, the third day within the Octave, a commemoration shall be made of St. Lucian Martyr; a Collect from the Common of Martyrs.

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Office. I saw upon a throne high and lifted up a man seated, whom a multitude of angels adore, singing together: Behold him, the name of whose kingdom is, the Eternal One.

The Psalm. O be joyful in the Lord, all ye lands; serve the Lord with gladness.

THE COLLECT.

O LORD, we beseech thee mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 12. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

The Gradual. Blessed be the Lord God, even the God of Israel: which only doeth wondrous things.

℣ The mountains also shall bring peace: and the little hills righteousness unto the people. *Ps.* 72. 3.

Alleluia. ℣. O be joyful in the Lord, all ye lands; serve the Lord with gladness.

THE GOSPEL. St. Luke 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The Offertory. O be joyful in the Lord all ye lands: serve the Lord with gladness, and come before his presence with a song. Be ye sure that the Lord he is God. *Ps.* 100. 1, 2.

The Secreta. O Lord, we do beseech thee that the sacrifice which we offer unto thee may ever both quicken and defend us; through . . .

Communion. Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. How is it that ye sought me? Wist ye not that I must be about my Father's business?

Post-Communion. O Lord, may we who partake of thy holy things be effectually made pure by them, that we may, furthermore, be protected and maintained, through thy continual help, in Jesus Christ our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

THE OCTAVE OF THE EPIPHANY.

The Office. Behold the Lord, the Ruler, cometh: and in his hand are the kingdom, the power, and the dominion.

The Psalm. Give the king thy judgements, O God: and thy righteousness unto the king's son. *Ps.* 72. 1.

THE COLLECT.

O GOD, whose only begotten Son did appear in substance of our flesh: grant, we beseech thee, that, by him whom we have known in that outward likeness to ourselves, we may be accounted worthy to be inwardly transformed after the same image, even Jesus Christ our Lord, who with thee . . .

Memorial Collect of St. Hilary, Bishop and Confessor.

BE favourable, O Lord, to these our supplications; and at the plea of the blessed Hilary thy confessor and bishop, whose passing we commemorate, overshadow us, continually, with thy most merciful lovingkindness and thy grace; through Jesus Christ our Lord. *Amen.*

Memorial of St. Mary.

The Epistle, Gradual, the Gospel, Offertory, etc., may be as on the Epiphany.

The Secreta. O Lord, we bring unto thee offerings of thankfulness for the birth and manifestation of thy Son, humbly beseeching thee, that just as he himself is the source and giver of our gifts, so he may of his mercy bless and receive them, even Jesus Christ our Lord.

Post-Communion. We beseech thee, O Lord, that thy heavenly light may go before us, always and everywhere; that we may behold with clear vision, and receive with blessed effect, this sacrament of which we have been permitted to partake: through Jesus Christ our Lord.

FIRST WEEK AFTER THE EPIPHANY.

Wednesday.

The Epistle. Rom. 10. 1-4.
The Gospel. St. Matt. 4. 12-17.

Friday.

The Epistle. Rom. 13. 1-6.
The Gospel. St. Luke 4. 14-22.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Office. For all the world shall worship thee: sing of thee and praise thy name. *Ps.* 66. 3.

The Psalm. O be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious. *Ps.* 66. 1.

THE COLLECT.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

Memorial Collects.

(i) Holy Mary. (ii) All Saints.
(iii) The Church. (iv) Peace.

And so on every week day and on simple feasts without rulers, until Lent.

THE EPISTLE. Rom. 12. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gradual. He sent his word, and healed them: and they were saved from their destruction.

℣. O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men. *Ps.* 107. 20, 21.

Alleluia. ℣. Praise him, all ye angels of his: praise him, all his host. *Ps.* 148. 2.

THE GOSPEL. St. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The Offertory. O be joyful in God, all ye lands; be joyful in God, all ye lands: sing praises unto the honour of his Name. O come hither, and hearken, all ye that fear God: and I will

tell you what he hath done for my soul. Alleluia.

The Secreta. That the gifts and prayers of thy people may be acceptable unto thee, O Lord, we do beseech thee to cleanse them from all taint of froward disposition or desire: through . . .

Communion. Jesus saith unto them, Fill the water-pots with water . . . and bear unto the governor of the feast. When the ruler of the feast had tasted the water that was made wine, he saith unto the bridegroom, Thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory. And his disciples believed on him. *St. John* 2. 7-11.

Post-Communion. We beseech thee, O Lord, that thy power may work within us ever more and more; and, being quickened by sacraments divine, may we be made more ready to inherit their full and final good, according to their promise and thy grace, in Jesus Christ our Lord, who, with thee . . .

SECOND WEEK AFTER THE EPIPHANY.

Wednesday.

The Epistle. 1 Tim. 1. 15-17.
The Gospel. St. Mark 6. 1-6.

Friday.

The Epistle. Rom. 14. 14-23.
The Gospel. St. Luke 4. 31-37.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Office. Worship him, all ye gods. Sion heard of it and rejoiced: and the daughters of Judah were glad. *Ps.* 97. 7, 8.

The Psalm. The Lord is king, the earth may be glad thereof: yea, the multitudes of the isles may be glad thereof.

THE COLLECT.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gradual. The heathen shall fear thy Name, O Lord: and all the kings of the earth thy majesty.

℣. When the Lord shall build up Sion: and when his glory shall appear. *Ps.* 102. 15, 16.

Alleluia. ℣. The Lord is king, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. *Ps.* 97. 1.

THE GOSPEL. St. Matt. 8. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make

me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Offertory. The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live: and declare the works of the Lord. *Ps.* 118. 16. 17.

Secreta. We commemorate again the adorable mysteries of eternal life, beseeching thee, O Lord, that with devout offerings, and the works of a consistent life, we may press towards the calling of the same; through Jesus Christ our Lord.

Communion. They all wondered at the gracious words which proceeded out of his mouth. *St. Luke* 4. 22.

Post-Communion. We beseech thee, O Lord, grant that we, to whom thou hast given so great mysteries for our use, may, of thy goodness, be fitted truly to receive their benefit and effect; through . . .

THE THIRD WEEK AFTER EPIPHANY.

Wednesday.

The Epistle. Rom. 15. 30-33.
The Gospel. St. Mark 3. 1-5.

Friday.

The Epistle. 1 Cor. 3. 16-23.
The Gospel. St. Matt. 4. 23-25.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Office. Worship him, all ye gods. Sion heard of it, and rejoiced: and the daughters of Judah were glad. *Ps.* 97. 7, 8.

The Psalm. The Lord is king, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. *Ps.* 97. 1.

THE COLLECT.

O GOD, who knowest us to be set in the midst of so many and great dangers, that

by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 13. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gradual. The heathen shall fear thy Name, O Lord, and all the kings of the earth thy majesty.

℣. When the Lord shall build up Sion: and when his glory shall appear. *Ps.* 102. 15, 16.

Alleluia. ℣. The Lord is king, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. *Ps.* 97. 1.

THE GOSPEL. St. Matt. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the pos-

sessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

The Offertory. The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live: and declare the works of the Lord. *Ps.* 118. 16, 17.

The Secreta. Grant, we beseech thee, Almighty God, that the offering of this holy sacrifice may prevail against all evil, and may afford our frailty thy cleansing and defence; through . . .

Communion. They all wondered at the gracious words which proceeded out of his mouth. *St. Luke* 4. 22.

Post-Communion. May these thy gifts, O God, both free us from the snare of delights that are of the earth, earthy, and also uprear and stablish us with heavenly stay; through . . .

FOURTH WEEK AFTER EPIPHANY.

Wednesday.

The Epistle. 1 Cor. 7. 1-5.
The Gospel. St. Luke 9. 57-62.

Friday.

The Epistle. 1 Cor. 7. 20-24.
The Gospel. St. Mk. 10. 13-16.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Office. Worship him, all ye gods. Sion heard of it, and rejoiced: and the daughters of Judah were glad. *Ps.* 97. 7, 8.

The Psalm. The Lord is king, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. *Ps.* 97. 1.

THE COLLECT.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Col. 3. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

The Gradual. The heathen shall fear thy Name, O Lord, and all the kings of the earth thy majesty.

℣. When the Lord shall build up Sion: and when his glory shall appear. *Ps.* 102. 15, 16.

Alleluia. ℣. The Lord is king, the earth may be glad

thereof: yea, the multitude of the isles may be glad thereof. *Ps.* 97. 1.

THE GOSPEL. St. Matt. 13. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Offertory. The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die, but live: and declare the mighty works of the Lord. *Ps.* 118. 16, 17.

The Secreta. Receive, O Lord, we beseech thee, the offerings and prayers which we, thy servants, bring: that, under the shadow of thy defence, we may neither lose any good from thee which we already possess, nor fail to reach thy perfect satisfaction of desire; through . . .

Communion. They all wondered at the gracious words which proceeded out of his mouth.

Post-Communion. O God, who dost communicate with us in the mystery of thy Sacrament, do thou work in our hearts the proof of its power: that we may be further prepared by this reception of thy gift for all that it conveys, through Jesus Christ our Lord. *Amen.*

FIFTH WEEK AFTER EPIPHANY.

Wednesday.

The Epistle. 1 Tim. 2. 1-7.
The Gospel. St. Matt. 21. 28-32.

SIXTH SUNDAY AFTER EPIPHANY.

The Sarum Missal does not provide for this Sunday: the private devotions are, therefore, drawn from the Leofric Missal (Exeter) which does provide for a Sixth Sunday after Epiphany.

The Office. Worship him, all ye gods. Sion heard of it, and rejoiced: and the daughters of Judah were glad. *Ps.* 97. 7, 8.

The Psalm. The Lord is king, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. *Ps.* 97. 1.

THE COLLECT.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and

glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

THE EPISTLE. 1 St. John 3. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gradual. The heathen shall fear thy Name, O Lord, and all the kings of the earth thy majesty.

℣. When the Lord shall build up Sion: and when his glory shall appear. *Ps.* 102. 15, 16.

Alleluia. ℣. The Lord is king, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof. *Ps.* 97. 1.

THE GOSPEL. St. Matt. 24. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Offertory. The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live and declare the works of the Lord. *Ps.* 118. 16, 17.

The Secreta. May this oblation, O God, we beseech thee, cleanse, renew, rule and protect us: through . . .

Communion. They all wondered at the gracious words that proceeded out of his mouth.

Post-Communion. Forasmuch, O Lord, as thou hast given us to feast upon the bread of heaven, we pray thee ever to increase in us that hunger of the soul which thou alone canst satisfy, who only art the soul's true life, through Jesus Christ our Lord.

THE SUNDAY CALLED SEPTUAGESIMA:

OR THE THIRD SUNDAY BEFORE LENT.

The Office. The sorrows of death compassed me: the pains of hell came about me. In my trouble I will call upon the Lord, so shall he hear my voice out of his holy temple. *Ps.* 18. 3, 4, 5, 6.

The Psalm. I will love thee, O Lord, my strength; the Lord is my strong rock and my defence, and my Saviour. *Ps.* 18. 1.

Anciently, the Gloria in Excelsis was not said at any Eucharist from this day until Easter Eve, excepting if a Bishop be the Celebrant upon Maundy Thursday.

THE COLLECT.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. 1 Cor. 9. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.

The Gradual. The Lord also will be a defence for the oppressed: even a refuge in due time of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

℣. For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever. Up, Lord, and let not man have the upper hand. *Ps.* 9. 9, 10, 18, 19.

When the Tract is said, the Gradu as above is not repeated.

The Tract. Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

℣. O let thine ears consider well: the voice of my complaint.

℣. If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it.

℣. For there is mercy with thee: therefore shalt thou be feared, O Lord. *Ps* 130. 1-4.

THE GOSPEL. St. Matt. 20. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire abourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

The Offertory. It is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most highest.

℣. O Lord, how glorious are thy works: thy thoughts are very deep.

℣. For lo, thine enemies, O Lord, lo, thine enemies shall perish, and all the workers of wickedness shall be destroyed. *Ps.* 92. 1, 5, 9.

The Secreta. We pray thee, O Lord, that this, our sacrifice finding favour in thy sight, thou wilt graciously hearken when we call upon thee, and grant us both an answer to our prayers, and, by those heavenly mysteries, purity of heart through . . .

Communion. Shew thy servant the light of thy countenance: and save me for thy mercy's sake. Let me not be confounded, O Lord, for I have called upon thee. *Ps.* 31. 18, 19.

Post-Communion. May thy faithful people, O God, be endued with much strength through these thy gifts: that their participation of the same may both fulfil and invigorate desire for thee; through . . .

Be it noted that no Feast occurring on this day should displace the Service, but should be transferred even if it be a double.

Wednesday.

The Epistle. 2 Cor. 4. 3-12.

The Gospel. St. Mark 9. 30-37 and 4. 23.

Friday.

The Epistle. 2 Cor. 4. 13-18.
The Gospel. St. Matt. 12. 30-37.

THE SUNDAY CALLED SEXAGESIMA:

OR THE SECOND SUNDAY BEFORE LENT.

The Office. Up, Lord, why sleepest thou: awake and be not absent from us for ever. Wherefore hidest thou thy face: and forgettest our misery and trouble? Our belly cleaveth unto the ground. Arise, Lord, help us and deliver us. *Ps.* 44. 23-26.

The Psalm. We have heard with our ears, O God, our fathers have told us. *Ps.* 44. 1.

THE COLLECT.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, wherein soever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gradual. Let the nations know that thou whose Name is the Lord art only the most highest over all the earth. *Ps.* 83. 18.

℣. O my God, make them like unto a wheel: and as the stubble before the wind. *Ps.* 83. 13.

The Tract. Thou hast moved the land, O Lord, and divided it. *Ps.* 60. 2.

℣. Heal the sores thereof, for it shaketh.

℣. That they may flee from the face of thy bow: that thy beloved may be delivered. *Ps.* 60. 2, 5.

THE GOSPEL. St. Luke 8. 4.

WHEN much people were gathered together, and were come to him out of every

city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Offertory. O hold thou up my goings in thy paths: that my footsteps slip not. Incline thine ear to me and hearken unto my words. Shew thy marvellous lovingkindness, thou that art the Saviour of them which put their trust in thee.

℣. Hear the right, O Lord, consider my complaint, and hearken unto my prayer.

℣. Keep me, O Lord, as the apple of an eye: hide me under the shadow of thy wings: deliver me, O Lord, from the ungodly that trouble me. *Ps.* 17. 5-9.

The Secreta. Behold, O Lord, we beseech thee, the sacrifice which we and thy whole family present; that as, even now, we are made partakers of thy holy gifts, we may, hereafter, reach, and, finally, the fulness of the same.

Communion. I will go unto the altar of God, even unto the God of my joy and gladness. *Ps.* 43. 4.

Post-Communion. We humbly beseech thee, Almighty God, that those whom thou dost refresh with thy Sacraments, may be enabled to serve thee diligently and well, so as in all things to please thee, through Jesus Christ our Lord. *Amen.*

Wednesday.

The Epistle. 2 Cor. 1. 23, 24; 2. 1-11.

The Gospel. St. Mark 4. 1-9.

Friday.

The Epistle. 2 Cor. 5. 11-15.

The Gospel. St. Luke 17. 20-37.

THE SUNDAY CALLED QUINQUAGESIMA:

OR THE NEXT SUNDAY BEFORE LENT.

The Office. Be thou, O God, my strong rock and house of

defence: that thou mayest save me. For thou art my strong rock and my castle, be thou also my guide, and lead me for thy Name's sake. *Ps.* 31. 3, 4.

The Psalm. In thee, O Lord, have I put my trust; let me never be put to confusion, deliver me in thy righteousness. *Ps.* 31. 1.

THE COLLECT.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

Ancient Sarum Collect for private use.

WE beseech thee, O Lord, mercifully to hear our prayers; and that, being absolved from the chain of our offences, we may be also kept free from all adversity; through . . .

THE EPISTLE. 1 Cor. 13. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gradual. Thou art the God that doeth wonders: and hast declared thy power among the people.

℣. Thou hast mightily delivered thy people: even the sons of Jacob and Joseph. *Ps.* 77. 14, 15.

The Tract. O be joyful in the Lord, all ye lands: serve the Lord with gladness. *Ps.* 100. 1.

℣. Come before his presence with a song.

℣. Be ye sure that the Lord he is God.

℣. It is he that hath made us and not we ourselves: we are his people and the sheep of his pasture. *Ps.* 100. 1, 2.

THE GOSPEL. St. Luke 18. 31.

THEN Jesus took unto him the twelve, and said unto them, behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The Offertory. Blessed art thou, O Lord; O teach me thy statutes. With my lips have I been telling of all the judgements of thy mouth. *Ps.* 119. 12, 13.

℣. Blessed are those that are undefiled in the way and walk in the law of the Lord: blessed are they that keep his testimonies and seek him with their whole heart. *Ps.* 119. 1, 2.

℣. O turn from thy people shame and rebuke: for we have kept thy testimonies, O Lord.

The Secreta. May this Eucharist, wherein we plead the propitiation of the Cross, procure for us thy cleansing from our sins, and so sanctify us, thy servants, in body and soul, that we may ever celebrate its sacrifice aright; through . . .

Communion. So they did eat and were well filled: for he gave them their own desire; they were not disappointed of their lust.

Post-Communion. We beseech thee, Almighty God, that we who have received the heavenly support, may be fortified, thereby, against all things adverse; through . . .

THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY.

Here, where and when it shall be so authorized, may proceed the ancient Penitential Rites, proper to this Day, i.e. *after other duly appointed Service, let the Clergy make customary act of profound humiliation (Sarum "prostrate themselves") in the Choir and repeat the Seven Penitential Psalms with the Gloria and Antiphon, Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins. And let the Officiant, in sacerdotal vestments, and in a red silk cope, with Deacon on the right and Sub-Deacon on the left (the other ministers of the Altar being in albs and amices), say by them-*

selves, in posture of humiliation before the Altar, the aforesaid Penitential Psalms. (*Pss.* 6 ; 32 ; 38 ; 51 ; 102 ; 130 ; 143,) *with the Antiphon—Remember not.*

The Antiphon. Remember not.

PSALM 6. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure. Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed. My soul also is sore troubled : but, Lord, how long wilt thou punish me? Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake. For in death no man remembereth thee : and who will give thee thanks in the pit? I am weary of my groaning ; every night wash I my bed : and water my couch with my tears. My beauty is gone for very trouble : and worn away because of all mine enemies. Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping. The Lord hath heard my petition : the Lord will receive my prayer. All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

Glory be to the Father, etc.
As it was, etc.

PSALM 32. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered. Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile. For while I held my tongue : my bones consumed away through my daily complaining. For thy hand is heavy upon me day and night : and my moisture is like the drought in summer. I will acknowledge my sin unto thee : and mine unrighteousness have I not hid. I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin. For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him. Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance. I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye. Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee. Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side. Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Glory be, etc.

PSALM 38. *Domine, ne in furore.*

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure. For thine arrows stick fast in me : and thy hand presseth me sore. There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin. For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear. My wounds stink, and are corrupt : through my foolishness. I am brought into

so great trouble and misery: that I go mourning all the day long. For my loins are filled with a sore disease: and there is no whole part in my body. I am feeble, and sore smitten: I have roared for the very disquietness of my heart. Lord, thou knowest all my desire: and my groaning is not hid from thee. My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me. My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off. They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long. As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth. I became even as a man that heareth not: and in whose mouth are no reproofs. For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God. I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me. And I, truly, am set in the plague: and my heaviness is ever in my sight. For I will confess my wickedness: and be sorry for my sin. But mine enemies live, and are mighty: and they that hate me wrongfully are many in number. They also that reward evil for good are against me: because I follow the thing that good is. Forsake me not, O Lord my God: be not thou far from me. Haste thee to help me: O Lord God of my salvation.

Glory be, etc.

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences. Wash me throughly from my wickedness: and cleanse me from my sin. For I acknowledge my faults: and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged. Behold, I was shapen in wickedness: and in sin hath my mother conceived me. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice. Turn thy face from my sins: and put out all my misdeeds. Make me a clean heart, O God: and renew a right spirit within me. Cast me not away from thy presence: and take not thy holy Spirit from me. O give me the comfort of thy help again: and stablish me with thy free Spirit. Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness. Thou shalt open my lips, O Lord: and my mouth shall shew thy praise. For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings. The sacrifice of God is a troubled

spirit : a broken and contrite heart, O God, shalt thou not despise. O be favourable and gracious unto Sion : build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be, etc.

PSALM 102. *Domine, exaudi.*

HEAR my prayer, O Lord : and let my crying come unto thee. Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon. For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand. My heart is smitten down, and withered like grass : so that I forget to eat my bread. For the voice of my groaning : my bones will scarce cleave to my flesh. I am become like a pelican in the wilderness : and like an owl that is in the desert. I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top. Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me. For I have eaten ashes as it were bread : and mingled my drink with weeping. And that because of thine indignation and wrath : for thou hast taken me up, and cast me down. My days are gone like a shadow : and I am withered like grass. But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations. Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come. And why ? thy servants think upon her stones : and it pitieth them to see her in the dust. The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty. When the Lord shall build up Sion : and when his glory shall appear. When he turneth him unto the prayer of the poor destitute : and despiseth not their desire. This shall be written for those that come after : and the people which shall be born shall praise the Lord. For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth. That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death. That they may declare the Name of the Lord in Sion : and his worship at Jerusalem. When the people are gathered together : and the kingdoms also, to serve the Lord. He brought down my strength in my journey : and shortened my days. But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations. Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands. They shall perish, but thou shalt endure : they all shall wax old as doth a garment. And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail. The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Glory be, etc.

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice. O let thine ears consider well : the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it? For there is mercy with thee : therefore shalt thou be feared. I look for the Lord; my soul doth wait for him : in his word is my trust. My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch. O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption. And he shall redeem Israel : from all his sins.

Glory be, etc.

PSALM 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake. And enter not into judgment with thy servant : for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead. Therefore is my spirit vexed within me : and my heart within me is desolate. Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands. I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land. Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit. O let me hear thy lovingkindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me. Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness. Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble. And of thy goodness slay mine enemies : and destroy all them that vex my soul; for I am thy servant.

Glory be, etc.

The Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance on our sins.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, etc.

And all these, as above, are said without note alike by the Priest and the full Choir, a boy meanwhile holding a penitential banner (lit. haircloth) near the left-hand corner of the altar.

Then let the Priest rise, with the Deacon and Sub-Deacon, and being turned towards the East before the Epistle end of the Altar, let him say alone concerning the people :—

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. O my God, save thy servants and thy handmaids.

℟. Who put their trust in thee.

℣. Send them, O Lord, help from thy holy place.

℟. And evermore defend them out of Sion.

℣. Turn thee again, O Lord, at the last.

℟. And be gracious unto thy servants.

℣. Help us, O God of our salvation.

℟. And for the glory of thy Name, O Lord, deliver us, and be thou merciful unto our sins for thy Name's sake.

℣. O Lord, hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy Spirit.

Let us pray.

COLLECT.

HEAR our prayers, we beseech thee, O Lord, and spare those who confess their sins unto thee, that they whose consciences by sin are accused may, by thy most merciful lovingkindness be blessedly absolved; through Christ our Lord.

℟. Amen.

Let us pray.

COLLECT.

WE beseech thee, O Lord, that the Spirit of thy saving grace may be upon thy servants, whose hearts may he subdue to such contrition that thou being satisfied of true sorrow in our tears, and of their fruitage in good works, thine anger may be turned away; through Christ our Lord.

Let us pray.

COLLECT.

GRANT, we beseech thee, O Lord our God, unto these thy servants that, by unfailing heed to their amendment, they may fulfil their repentance: and, that they may effectually perform the same, may thy grace visit, prevent, and follow them; through Christ our Lord.

Let us pray.

COLLECT.

LET thy mercy go before thy servants, we beseech thee, O Lord, that all their iniquities may, by thy grace, be speedily blotted out; through Christ our Lord.

Let us pray.

COLLECT.

INCLINE thine ear, O Lord, unto our prayers, nor withhold thy pitiful goodness from these thy servants. Heal their wounds, and remit their transgressions, that, by thy mercy, there may be no sin to separate them from thee, and so they may cleave steadfastly to thee, who art their Lord; through Christ our God.

Let us pray.

COLLECT.

O LORD our God, whose love is not exceeded by our sin, but who art desirous of our reconciliation: look mercifully, we beseech thee, upon thy servants who make confession unto thee, that they have sinned grievously: for thine it is to give absolution from evil deeds, and to pardon the sinful; who hast said that thou wouldest rather the repentance than the death of sinners; vouchsafe, therefore, O Lord, to these thy servants, that, with watchful penitence amending their lives, they may be made glad with the joys eternal which come to us from thee; through Christ our Lord.

Let us pray.

COLLECT.

O GOD, of whose pardon we all do stand in need: consider thy servants and thy handmaidens: and whereas, through deception by the world and through frailty of the flesh, they have been denuded of virtue, and have indeed gone astray in many things, we beseech thee that thou wouldest pardon those who confess their sins, and spare any such as make their prayer unto thee: that they who by their evil deservings are accused may, by thy compassion, be rescued and redeemed; through Christ our Lord.

Here neither "The Lord be with you" nor "Let us pray" is said, but the Priest shall turn to the people, and, with hand outstretched, shall say over them, without note, audibly, as follows:—

We absolve you, by the authority of Holy Church, and as in the stead of the Apostles to whom, with blessed Peter, our Lord did commit the power of binding and loosing: and in so far as to you belongs the accusation of yourselves and to us to pronounce the remission thereof; may the Almighty God be to you life, and salvation, and the One who graciously forgiveth all your sins: who liveth and reigneth with God the Father, in the unity of the spirit, world without end. *Amen.*

The formula in Sarum runs, originally, "Absolvimus vos, vice beati Petri Apostolorum principis, cui collata est a Domino potestas, etc.," cf. *St. Matt.* 16. 16-20; 18. 17-20.)

Then shall all rise from their prostration, kissing the ground or the stalls, while the Priest saith, "Who liveth and reigneth, etc." And let the Blessing of Ashes now follow, without "The Lord be with you" or "Let us pray": and let the Priest turn to the East.

COLLECT.

ALMIGHTY, everlasting God, who hast compassion towards all men, and hatest nothing that thou hast made, who dost, in hope of their repentance, leave, unnoticed, sins of men; who, in the hour of their need, dost succour the distressed: vouchsafe to bless ✠ and sanctify ✠ these ashes, which, because of humility, and of holy religion, for the riddance of our misdeeds, are appointed to be borne upon our heads, after the manner of the men of Nineveh: and grant, by the invocation of thy holy Name, that all who bear them, thus entreating thy mercy, may be enabled by thee to receive pardon for all their transgressions: and to-day may so commence thy Holy Fast that in the day of Easter Resurrection they may be found, with hearts purified, to approach that Holy Feast, and so, finally, to partake of the glory everlasting; through Christ our Lord.

Here water that has been blessed shall be sprinkled upon the ashes. Then let there be said:—

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

COLLECT.

O GOD, who desirest not the death but repentance of sinners, most graciously behold the frailty of our human lot: and of thy great goodness vouchsafe to bless ✠ and sanctify ✠ these ashes which, as a sign of humility and for security of grace, we make ready to be placed on our heads: that we

whom thou hast warned to be but ashes, and who know that, for our unworthiness, we deserve to return unto the dust, may mercifully be made worthier of the pardon of our sins, and of the rewards which thou hast promised to them that repent; through Christ our Lord.

After, let the ashes be distributed upon the heads of clergy and laity, by those who are of their higher ranks, saying, as they make the sign of the Cross with the ashes:—

Remember, O man, that dust thou art, and unto dust shalt thou return.

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Meanwhile let the following Antiphons be sung:—

Hear us, O Lord, for thy lovingkindness is comfortable: turn thee unto us according to the multitude of thy mercies, O Lord.

The Psalm. Save me, O God; for the waters are come in, even unto my soul. *Ps.* 69. 17, 1.

Glory be to the Father, etc.

As it was in the beginning, etc.

Hear us, O Lord, for thy lovingkindness is comfortable, etc.

Another Antiphon.

Let the priests and the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and put them not to silence that cry unto thee, O Lord. *Joel* 2. 17.

The Psalm. Save me, O God, for the waters are come in, even unto my soul.

Glory be, etc.

As it was in the beginning, etc.

Let the priests and the ministers of the Lord weep between the porch and the altar, and let them say, etc.

Another Antiphon.

Let us change our garments for sackcloth and ashes: let us fast and weep before the Lord: for our God is rich in mercy to forgive us our sins.

Psalm. Save me, O God, for the waters are come in, even unto my soul.

Glory be, etc.

Let us change our garments, etc.

This ended, let the Priest stand at the step of the Choir, and say,

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

COLLECT.

O GOD, who for our sins art justly displeased, and who dost, of thy lovingkindness, forgive: do thou accept the sorrow of thy people in their contrition, and of thy mercy turn away from us thy wrathful indignation which we most righteously have deserved; through Christ our Lord.

Let us pray.

COLLECT.

GRANT to us, we beseech thee, O Lord, so to guard ourselves, in the Christian warfare, with holy fasts: that, in the wrestle against spiritual wickedness which we enter now, we may, by continence, be fortified and upheld; through Christ our Lord.

In the Mediæval Service, Penitents were now dismissed with some solemnity, and with versicles and responses from the Story of Man's

Fall and Expulsion in Eden: nor was the Church open to them, again, until Maundy Thursday. Their dismissal was then followed by the Eucharist itself, as followeth:—

THE HOLY EUCHARIST.

Office. Thou hast mercy upon all, O Lord, and hatest nothing that thou hast made: leaving sins of men, unnoticed, to the end that they may repent, and sparing them because thou art the Lord our God.

Psalm. Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be overpast.

(*When the Kyrie is finished let the Priest say,*

The Lord be with you,
and
Let us pray.

Afterward the Deacon shall say,

Let us kneel,

when let all kneel. Then let the Deacon say,

Rise up:

and let all, then, rise: kissing the ground or benches the while.

Let us kneel, etc.

should be repeated at every Eucharist until Maundy Thursday. So, anciently, Sarum.)

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the day.*

Four Memorial Collects, for this day and three days following:—

(i) for the Annunciation.
(ii) for All Saints.
(iii) for the Church, 22 Trinity.
(iv) for Peace, 5 Trinity.

Just as on the 1st Sunday in Advent.

FOR THE EPISTLE. Joel 2. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Gradual. Be merciful unto me, O God, be merciful unto

me, for my soul trusteth in thee. *Ps.* 57. 1.

℣. He shall send from heaven; and save me from the reproof of him that would eat me up.

Let the Choir say the Tract alternately:

Tract. O Lord, deal not with us after our sins; neither reward us after our iniquities.

℣. O Lord, remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery. *Ps.* 79. 8.

℣. Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Name's sake. *Ps.* 79. 9.

This Tract should be said on every Monday and Friday until Maundy Thursday.

THE GOSPEL. St. Matt. 6. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through or steal: for where your treasure is, there will your heart be also.

Offertory. I will magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me. O Lord my God, I cried unto thee, and thou hast healed me. *Ps.* 30. 1, 2.

℣. Thou, Lord, hast brought my soul out of hell; thou hast kept my life from them that go down into the pit. *Ps.* 30. 3.

The Secreta. Make us, O Lord, we do beseech thee, to offer unto thee of these thy gifts, in all spiritual fitness and consistency, as, by them, we begin the celebration of a most solemn fast; through . . .

Communion. In the law of the Lord, will he exercise himself, day and night: even he that will bring forth his fruit in due season.

Post-Communion. May the sacraments that we have received, O Lord, be unto us thy help: that our fast may prove acceptable unto thee, and also be beneficial for our good; through . . .

The Post-Communions ended, with the exception of that to be said over the people, let the Priest say,

Let us pray,

and the Deacon continue,

Bow down your heads unto God.

A Collect over the People.

Look favourably, O Lord, upon these now bowed before thy Majesty: that having been refreshed with the divine gift, they may be evermore sustained with heavenly aid; through . . .

And the Eucharist may be thus closed with

Let us bless the Lord.

In the Sarum Missal, and mediæval use generally, there was, for every day in Lent, a full Service—Office,

Psalm, Gradual, etc. The purely private purpose of such devotions in our Church, at present, make it sufficient, considering other matter of this volume, to give, in full translation, only the Collects and Prayers: the rest is discoverable by references to Holy Writ; excepting always the complete provision of these for Sundays, Holy Week, and other Holy Days of the P.B. Calendar.

THURSDAY AFTER ASH WEDNESDAY.

Office. From Ps. 55. 19, 20, 23.

Psalm. Ps. 55. 1, 2.

THE COLLECT.

O GOD, who by sin or shortcoming art sorely displeased, yet whose anger is turned away when we repent: mercifully regard the prayers of thy suppliant people, and, of thy goodness, avert the scourgings of thy wrath, which for our sins we do thoroughly deserve; through . . .

The Epistle. Isa. 38. 1-6.
Gradual. Ps. 55. 23.
℣. Ps. 55. 18, 19.
The Gospel. St. Matt. 8. 5-13.
Offertory. Ps. 25. 1, 2.
℣. Ps. 25. 4.

Secreta. We offer unto thee, O Lord, gifts which thou hast given; that they may both represent provision of thy creatures for our earthly need and work in us, besides, the power of indissoluble life; through . . .

Communion. Ps. 51. 19.

Post-Communion. Grant to thy faithful people, we pray thee, O Lord, that they may constantly receive the paschal sacraments, and earnestly look forward to things that are to come; so may they abide in those mysteries of their renewal, that, by their means, they may be throughly led into the new life; through Christ our Lord.

Over the People. Spare, O Lord, spare thy people that, having been chastised according unto justice, they may by thy mercy be comforted and relieved; through . . .

FRIDAY AFTER ASH WEDNESDAY.

Office. Ps. 30. 11.
Psalm. Ps. 30. 1.

THE COLLECT.

FURTHER us, we beseech thee, O Lord, with thy favourable kindness, in this fast which we have begun, that any observance of it which we may shew outwardly in the body we may be able none the less sincerely to exercise in heart through Christ our Lord.

The Epistle. Isa. 58. 1-9.
Gradual and Versicle. Ps. 27. 4.
Tract. As on Ash Wednesday.
The Gospel. St. Matt. 5. 43-48; 6. 1-6.
Offertory. Ps. 119. 107, 125; 124, 43.

Secreta. We offer unto thee, O Lord, a sacrifice of Lenten observance: grant, we pray, that it may render our minds acceptable unto thee, and also more readily endue us with pureness of life; through . . .

Communion. Ps. 2. 11, 12.

Post-Communion. Grant to us, we beseech thee, Almighty God, that the heavenly gift which in due devotion we ought often, to approach we may find, without fail, of saving effect; through . . .

Over the People. O Lord, for

asmuch as no adversity can do harm unto thy people if no iniquity have dominion over them, we pray thee, even so to guard and cleanse them, altogether, from their sins; through Christ our Lord. *Amen.*

SATURDAY AFTER ASH WEDNESDAY.

Office. Ps. 30. 11.
Psalm. Ps. 30. 1.

THE COLLECT.

O LORD, hear our supplications, and grant that we may observe this solemn fast as a service of devotion, albeit receiving the wholesome effect upon soul and body for which it was ordained; through Christ our Lord.

The Epistle. Isa. 58. 9-14.
Gradual. Ps. 27. 4.
The Gospel. St. Mark 6. 47-56.
Offertory. Ps. 119. 25, 26, 27, 34, 108 (a part of).

Secreta. Prepare us, O Lord, we beseech thee, for the duties of abstinence which we vow herewith; that we may ever make these offerings of the holy sacrifice with serious intent; through . . .

Communion. Ps. 2. 11, 12.

Post-Communion. O Lord our God, inasmuch as thou hast quickened us with the gift of heavenly life, we pray thee, that what is to us, in this present life, a mystery, may prove, through all eternity, thy help; through Christ our Lord.

Over the People. Make us, O Lord, we beseech thee, to frequent the means of our salvation, at all times, in a spirit humble and devout; and, with ever greater devotion, to resume the same, at seasons so solemn as this which we have begun; through . . .

THE FIRST SUNDAY IN LENT.

Office. He shall call upon me, and I will hear him: I will deliver him and bring him to honour. With long life will I satisfy him, and shew him my salvation. *Ps.* 91. 15, 16.

Psalm. Whoso dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty. *Ps.* 91. 1.

THE COLLECT.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Sarum Collect ran somewhat as follows:—

O GOD who, by this yearly fast of Lent, dost purify thy Church; grant unto thy family, that whatsoever good they strive to win by abstinence, may be followed consistently by goodness in their deeds; through . . .

THE EPISTLE.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the ac-

cepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Gradual. He shall give his angels charge over thee: to keep thee in all thy ways.

℣. They shall bear thee in their hands, that thou hurt not thy foot against a stone. *Ps.* 91. 12, 13.

Tract. Whoso dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty.

℣. I will say unto the Lord, Thou art my hope and my stronghold: my God, in him will I trust.

℣. For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

℣. He shall defend thee under his wings: and thou shalt be safe under his feathers.

℣. His faithfulness and truth shall be thy shield and buckler: thou shalt not be afraid for any terror by night.

℣. Nor for the arrow that flieth by day; for the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noonday.

℣. A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

℣. For he shall give his angels charge over thee to keep thee in all thy ways.

℣. They shall bear thee in their hands: that thou hurt not thy foot against a stone.

℣. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

℣. Because he hath set his love upon me, therefore will I deliver him: I will set him up because he hath known my Name.

℣. He shall call upon me and I will hear him: yea, I am with him in trouble.

℣. I will deliver him and bring him to honour. With long life will I satisfy him: and shew him my salvation. *Ps.* 91. 1-7, 11-16.

THE GOSPEL. St. Matt. 4. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and

setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

Offertory. He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler. *Ps.* 91. 4.

Secreta. Solemnly do we offer sacrifice at the beginning of Lent, beseeching thee, O Lord, that with the restraint of sensual gratifications, so, likewise, we may forego all pleasures that could do hurt; through . . .

Communion. He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

Post-Communion. May the blessed sacrament of thy blood refresh and renew us, O Lord, that putting away from us the old man, it may be our passover unto the saving mystery of its new, eternal life; through . . .

MONDAY AFTER FIRST SUNDAY IN LENT.

Office. Ps. 123. 2, 3.
Psalm. Ps. 123. 1.

THE COLLECT.

TURN us, O God our Saviour, and that the Lenten Fast may be profitable unto us, do thou instruct us in the discipline of heaven; through . . .

From this day until Maundy Thursday, seven Collects are said at every celebration of the Fast, as aforesaid, at the First Sunday in Advent, in following order:— (i) of Penitents; (ii) of the Annunciation; (iii) of All Saints; (iv) of the Church, 22 Trinity; (v) of Peace, 5 Trinity; (vi) of General Intercession.

The Epistle. Ezek. 34. 11-16.
Gradual. Ps. 83. 9.
℣. Ps. 83. 8.
Tract. As on Ash Wednesday.
The Gospel. St. Matt. 25. 31-46.
Offertory. Ps. 119. 18, 27, 33, 124, 125.

Secreta. May these, our devout offerings, be acceptable unto thee, we beseech thee, O Lord, that, by thy divine working, they may make our fast a means of sanctification, and also gain for us the comfort of thy grace; through Jesus Christ our Lord.

Communion. Ps. 3. 4, 6.

Post-Communion. May our frequent celebration of the mysteries, O Lord, release us from earthly cupidity and desire, that we may be endued with love of heavenly things; through Christ our Lord.

Over the People. Unloose, O Lord, we beseech thee, the chains which hold us bound unto our sins, and whatever punishment for them we justly deserve, do thou mercifully remit, 'or help us to endure; through . . .

TUESDAY AFTER FIRST SUNDAY IN LENT.

Office. Ps. 90. 1, 2.
Psalm. Ps. 90. 2.

THE COLLECT.

LOOK upon thy family, O Lord, and grant that our self-chastisement, in mortification of the flesh, may be enkindled with ardent love for thee, and help us to attain to thee, our heart's desire; through . . .

The Epistle. Isa. 55. 6-11.
Gradual and Versicle. Ps. 141. 2.
The Gospel. St. Matt. 21. 10-17.
Offertory. Ps. 31. 16, 17.
℣. Ps. 31. 18, 19.

Secreta. Grant, we beseech thee, O Lord, that we may offer unto thee such inner disposition of ourselves, as may most devoutly beseem this gift which we present; through . . .

Communion. Ps. 4. 1.

Post-Communion. We beseech thee, Almighty God, that we may indeed secure that salvation whose surety in these mysteries we have but now received; through . . .

Over the People. May our prayers ascend unto thee, O Lord, and do thou drive from thy Church every base and abominable thing; through . . .

WEDNESDAY AFTER FIRST SUNDAY IN LENT (EMBERTIDE).

Office. Ps. 25. 5, 1, 21.
Psalm. Ps. 25. 1.

THE COLLECT.

WE beseech thee, O Lord, graciously hear our prayers, and stretch forth the right hand of thy majesty against all our enemies; through . . .

(*Or the Prayer, "In the Ember Weeks to be said every day, for those that are to be admitted into Holy Orders," see p. 263: with usual Memorials.*)

The Epistle. Exod. 24. 12-18, or 1 Kings 19. 3-8.
Gradual. Ps. 25. 16.
℣. Ps. 25. 17.
Tract. Ps. 25. 16, 17.
℣. Ps. 25, 1, 2.
The Gospel. St. Matt. 12. 38-50.
Offertory and Versicle. Ps. 119. 47, 48, 57, 58.

Secreta. Behold, O Lord, we beseech thee, this, the one and only sacrifice: that we who partake of its mysteries may receive, thereby, those things for which we have longed, even the fulness of its faith and hope; through . . .

Communion. Ps. 5. 1, 2.

Post-Communion. Grant, we beseech thee, Almighty God, that these holy gifts may, within us, work alike thy cleansing from all guilt, and thy will to live aright; through . . .

Over the People. Enlighten our minds, we beseech thee, O Lord, with thy so glorious light, that we may be able both to see what things we ought to do, and how in thee we may perform the same; through . . .

THURSDAY AFTER FIRST SUNDAY IN LENT.

Office. Ps. 96. 6.
Psalm. Ps. 96. 1.

THE COLLECT.

ALMIGHTY, everlasting God, who in the observance of fasting and almsgiving hast ordained a correction for our sins: grant us ever to yield both mind and body in sacrifice to thee; through . . .

The Epistle. Ezek. 18. 1-19.
Gradual and Versicle. Ps. 17. 8, 2.
The Gospel. St. John 8. 31-47.
Offertory and Versicle. Ps. 34. 1, 7, 8.

Secreta. We beseech thee, O Lord, that the sacrifices which have been appointed for this salutary fast may, in very deed, be profitable for our salvation; through . . .

Communion. St. John 6. 51.

Post-Communion. From this abundance of thy gifts, O Lord, do thou, in things temporal, lift us up to safety of thy keeping, and in things eternal renew us with thy life; through . . .

Over the People. Grant, we beseech thee, O Lord, to Christian people, that the things which they profess they may believe; and to love this heavenly gift which they frequent; through . . .

FRIDAY AFTER FIRST SUNDAY IN LENT (EMBERTIDE).

Office. Ps. 25. 16, 17.
Psalm. Ps. 25. 1.

THE COLLECT.

BE thou, O Lord, favourable unto thy people, and cherish with thy pitiful, kind aid, those whose devotion thou dost inspire; through . . .

The Epistle. Ezek. 18. 20-28.
Gradual and Versicle. Ps. 86. 2, 6.
Tract. As on Ash Wednesday.
The Gospel. St. John 5. 1-15.
Offertory. Ps. 103. 2, 3, 4, 5.

Secreta. Receive, we beseech thee, O Lord, these offerings of our homage and duty towards thee: and graciously sanctify thy gifts to us; through . . .

Communion. Ps. 6. 10.

Post-Communion. By the operation of these thy mysteries, O Lord, may all things evil in us be purged away and every just desire fulfilled; through . . .

Over the People. Hear us, O merciful God, and make the light of thy grace both visible within us and manifest to thy praise, who with thy Son, our Lord, liveth and reigneth, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SATURDAY AFTER FIRST SUNDAY IN LENT (EMBERTIDE).

Office. Ps. 88. 1.
Psalm. Ps. 6. 10.

THE COLLECT.

WE beseech thee, O Lord, graciously look upon thy people, and, in thy mercy, turn away from them the scourgings of thy wrath; through . . .

The Epistle. Deut. 26. 15-19.

(*In Sarum there* were *on this day five "Lessons" from the Old Testament,* i.e. *additionally to above, Deut.* 11. 22-25; 2 *Maccabees* 1. 23, 25; *Ecclesiasticus* 36. 1-8; *Song of the Three Children,* 24. 32.)

Gradual and Versicle. Ps. 79. 9, 10.

Tract. Ps. 117.

The Gospel. St. Matt. 17. 1-9.

Offertory and Versicle. Ps. 88. 1, 7, 9.

Secreta. By these oblations here presented unto thee, sanctify our fast, we beseech thee, O Lord, that what, by its observance, is outwardly professed, may, by thy grace, be inwardly applied; through . . .

Communion. Ps. 7. 1.

Post-Communion. Defend, O Lord, with thy perpetual care those who are refreshed by this divine mystery: and as thou hast imbued us with thy heavenly truth, so do thou uphold us with thy saving confirmation and support; through . . .

Over the People. May the blessing which thy faithful people now desire of thee, O Lord, be unto them a gift of strength, such as may make them steadfastly united to thy will and joyful in thy gracious works; through . . .

Extra Collects from Sarum for this day.

1. O God, who dost lead us through things temporal to things eternal; afford thy compassion unto them that strive after heavenly promises: and since it is from thee that we believe in thee, may it also be thy doing that we alway live in thee; through . . .

2. Look upon us, O God our protector, that we who are kept back by the weight of our sins, being relieved by thy mercy, may serve thee with a free heart; through . . .

3. Hearken, O Lord, we beseech thee, unto these our supplications, that, thy grace abounding towards us, we may in the midst of prosperity be humble, and in adversity be safe; through . . .

4. Prevent us, O Lord, we beseech thee, in all our doing with thy favour, and further us with thy help: that all our works may be always begun, continued, and ended in thee through . . .

5. O God who, for the three children, didst quench the flames of fire, mercifully grant that the flame of evil things may not kindle upon or consume thy servants; through . . .

Embertide Prayers may be found on p. 263.

SECOND SUNDAY IN LENT

Office. Call to remembrance, O Lord, thy tender mercies and thy lovingkindnesses which have been ever of old. Let not our enemies triumph over us. Deliver us, O God of Israel, out of all our troubles.

Psalm. Unto thee, O Lord, will I lift up my soul: my God, I have put my trust in thee: O let me not be confounded. *Ps.* 25. 5, 1, 21.

THE COLLECT.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. 4. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to

walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

Gradual. The sorrows of my heart are enlarged: O bring thou me out of my troubles, O Lord. *Ps.* 25. 16.

℣. Look upon my adversity and misery: and forgive me all my sin. *Ps.* 25. 17.

Tract. And the Lord said to the woman of Canaan, It is not meet to take the children's bread, and to cast it to dogs.

℣. And she said, Truth, Lord, yet the dogs eat of the crumbs which fall from their masters' table.

℣. And Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. *St. Matt.* 15. 26-28.

THE GOSPEL. St. Matt. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

Offertory. And my delight shall be in thy commandments, which I have loved: my hands also will I lift up unto thy commandments which I have loved.

Secreta. Be pleased graciously to receive, O Lord, the gifts of thy Church, which, in thy mercy, thou hast given us to offer, and which, in thy might, thou dost employ in the mystery of our salvation; through . . .

Communion. Consider my meditation: O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

Post-Communion. We beseech thee, O Lord, that, by virtue of thy most holy body and blood which we have received, we may be made to live; and that what is promised, in these mystic acts, may be everlastingly effected and bestowed; through . . .

MONDAY IN THE SECOND WEEK OF LENT.

Office. Ps. 26. 11, 12.
Psalm. Ps. 26. 1.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that thy servants who now mortify the flesh by abstinence in food, may, through following righteousness, abstain from sin; through . . .

The Epistle. Dan. 9. 15-19.
Gradual and Versicle. Ps. 70. 6, 7.
Tract. As on Ash Wednesday.
The Gospel. St. John 8. 21-29.
Offertory and Versicle. Ps. 16. 1, 2, 6, 8, 9.

Secreta. May this our sacrifice of thy peace offering and of thy praise make us worthier of thine atoning grace; through . . .

Communion. Ps. 8. 1.

Post-Communion. May this communion, O Lord, cleanse us perfectly from sin, and make us to be evermore partakers of the heavenly life; through . . .

Over the People. Hearken unto our petition, Almighty God, and vouchsafe to those who boldly trust in thee, a most comfortable issue in thy lovingkindness, even as thou art wont; through . . .

TUESDAY IN THE SECOND WEEK OF LENT.

Office. Ps. 27. 8, 9.
Psalm. Ps. 27. 1.

THE COLLECT.

OF thy goodness, perfect in us, we beseech thee, O Lord, the benefit of this holy observance, that what, by thy tuition, we know ought to be done, we may, by the inward operation of thy grace, be enabled to fulfil; through . . .

The Epistle. 1 Kings 17. 8-16.
Gradual and Versicle. Ps. 55. 23, 17, 19.
The Gospel. St. Matt. 23. 1-12.
Offertory and Versicle. Ps. 51. 1, 3.

Secreta. By these mysteries be pleased, O Lord, to work thy sanctification within us; that it may both cleanse us from earthly corruption and lead us on to heavenly gifts; through . . .

Communion. Ps. 9. 12.

Post-Communion. May the healing to mind and body which we receive from thy holy altar, O Lord, make us that we be never wearied by any adversity who share the strength of so great a defence; through . . .

Over the People. Be favourable, O Lord, to our supplications, and do thou heal the feebleness and dulness of our souls: that having received, therewith, remission of our sins, we may, in thy blessing, rejoice evermore; through . . .

WEDNESDAY IN THE SECOND WEEK OF LENT.

Office. Ps. 38. 21, 22.
Psalm. Ps. 38. 1.

THE COLLECT.

GRACIOUSLY behold thy people, we beseech thee, O Lord, and grant that those whom thou dost direct to abstain from fleshly food, may, moreover, cease from every vile and hurtful thing; through . . .

The Epistle. Esther 13. 11-17.

Gradual and Versicle. Ps. 28. 9, 10, 1.

Tract. As on Ember Wednesday.

The Gospel. St. Matt. 20. 17-28.

Offertory. Ps. 25. 1, 2, 4.

Secreta. Favourably regard, O Lord, we beseech thee, the offerings which we make unto thee, and, by this most Holy Communion, release us from the chain and fetters of our sin; through . . .

Communion. Ps. 11. 8.

Post-Communion. May our frequent reception of thy mysteries, O Lord, be profitable unto us, that we may be cleansed from the taint of our former estate, and may grow and increase in newness of life; through . . .

Over the People. O God, the restorer and lover of innocence, do thou draw unto thyself the hearts of thy servants; that, fired with fervour of thy spirit, they may ever be found steadfast in the faith, and ready to every good work; through . . .

THURSDAY IN THE SECOND WEEK OF LENT.

Office and Psalm. Ps. 70. 1, 2.

THE COLLECT.

GRANT to us, we beseech thee, O Lord, the help of thy grace, that, conforming ourselves thereto, and watching unto fast and prayer, we may be delivered from all enemies, both of body and soul; through . . .

The Epistle. Jer. 17. 5-10.

Gradual and Versicle. Ps. 79. 9, 10, 9.

The Gospel. St. John 5. 30-47.

Offertory and Versicle. From Exod. 32. 11-14; 33. 11-17; 34. 7, 8.

Secreta. O God, by whom the multitude of sacrifices in old time, and their variousness, are finished, and to whom we now offer but one and only victim: hearken unto the vows which thyself hast inspired, that thou mayest fulfil the desires of them that trust in thee, and order, also, that their sins be blotted out; through . . .

Communion. St. John 6. 56.

Post-Communion. O Lord, we do beseech thee that thy grace may never fail nor forsake us; that making us wholly to be given unto thy blessed service, we may ever secure thine abundant aid, and be defended from all things against us; through . . .

Over the People. Deal favourably, O Lord, with thy servants, and bestow upon them the constant lovingkindness for which they seek: that, to those who glory in thee as their creator and the ruler of their lives, thou mayest restore all things good, and preserve in them this restitution of thine own; through . . .

FRIDAY IN THE SECOND WEEK OF LENT.

Office. Ps. 17. 16.
Psalm. Ps. 17. 1.

THE COLLECT.

GRANT us, we beseech thee, Almighty God, so to be purified through this sacred fast, that, by thy help, we may draw near the holy things of thy coming feast with hearts which are clean; through . . .

The Epistle. Gen. 37. 6-22.

Gradual and Versicle. Ps. 120. 1, 2.

Tract. As on Ash Wednesday.

The Gospel. St. Matt. 21. 33-46.

Offertory and Versicle. Ps. 40. 16, 17.

Secreta. May this sacrifice abide in us, O Lord God, with activity for thee, and by its working establish us in strength; through . . .

Communion. Ps. 12. 8.

Post-Communion. Make us, we beseech thee, O Lord, so to order our lives as to consist worthily with this sacrament of our salvation, which we have received; and thus that we may attain all that it promises and fulfils; through . . .

Over the People. Grant to thy people, we beseech thee, O Lord, health of mind and body, that cleaving unto good works, they may ever be worthy in all things of thy protection and defence; through . . .

SATURDAY IN THE SECOND WEEK OF LENT.

Office. Ps. 19. 7.
Psalm. Ps. 19. 1.

THE COLLECT.

GRANT, O Lord, we beseech thee, that our fasting may have true, beneficial effect; and that our chastening of bodily desires may result in spiritual strength; through . . .

The Epistle. Gen. 27. 6-39.
Gradual and Versicle. Ps. 92. 1, 2.
The Gospel. St. Luke, 15. 11-32.
Offertory and Versicle. Ps. 13. 3, 4, 1, 2.

Secreta. By this sacrifice, O Lord, mercifully grant that we who seek to be absolved from our own sins may be so cleansed, as to bear whatsoever burden thou dost impose and to share the pains of others; through . . .

Communion. St. Luke 15. 32.

Post-Communion. May the power of thy divine sacrament, O Lord, so penetrate the inner man of the heart, that we may be, indeed, possessors of its might; through . . .

Over the People. Guard, we beseech thee, O Lord, thy family with thy continual goodness: that they who do lean only on the hope of heavenly grace may also be defended by the protection of heaven; through . . .

THIRD SUNDAY IN LENT.

Office. Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net. Turn thou unto me, and have mercy upon me: for I am desolate and in misery.

Psalm. Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded. *Ps.* 25. 14, 15, 1.

THE COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or

covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient; but rather giving of thanks, for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.

Gradual. Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

℣. While mine enemies are driven back: they shall fall and perish at thy presence. *Ps.* 9. 19, 3.

Tract. Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

℣. Behold even as the eyes of servants: look unto the hand of their masters.

℣. And as the eyes of a maiden unto the hand of her mistress.

℣. Even so our eyes wait upon the Lord our God, until he have mercy upon us.

℣. Have mercy upon us, O Lord, have mercy upon us. *Ps.* 123. 1-3.

THE GOSPEL. St. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my

house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it.

Offertory. The statutes of the Lord are right, and rejoice the heart: sweeter also than honey and the honeycomb. Moreover, by them is thy servant taught. *Ps.* 19. 8, 10, 11.

Secreta. Receive, we beseech thee, O Lord, the offerings of thy faithful people: and, in thy goodness, do thou purify those who attend the divine mysteries; even as thou hast compassion on the ignorant, also, to justify them, therein; through . . .

Communion. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of Hosts, my King and my God. Blessed are they that dwell in thy house: they will be alway praising thee. *Ps.* 84. 3, 4.

Post-Communion. Mercifully release us, O Lord, from all guilt and peril, whom thou dost suffer to partake of so great a mystery; through . . .

MONDAY IN THE THIRD WEEK OF LENT.

Office. Ps. 56. 10, 11.
Psalm. Ps. 56. 1.

THE COLLECT.

WE beseech thee, O Lord, mercifully to pour thy grace into our hearts: that just as we do abstain from meats for the body, in like manner we may restrain all its senses from indulgence to our hurt; through . . .

The Epistle. 2 Kings 5. 1-15.
Gradual. Ps. 56. 8.
℣. Ps. 56. 1.
Tract. As on Ash Wednesday.
The Gospel. St. Luke 4. 23-30.
Offertory. Ps. 55. 1, 2.
℣. Ps. 55. 2, 3, 8.

Secreta. The gift which of our bounden duty we offer unto thee, O Lord, do thou perfect and vouchsafe to us as a sacrament of salvation; through . . .

Communion. Ps. 14. 7.

Post-Communion. Grant, we beseech thee, Almighty and merciful God, that what we may touch and taste with our lips, we may also inwardly receive with purity of heart; through . . .

Over the People. May thy mercy help us, we beseech thee, O Lord, that we be held worthy of thy protection from the dangers with which our sins threaten us, and so, by thy deliverance, be rescued and kept safe; through . . .

TUESDAY IN THE THIRD WEEK OF LENT.

Office. Ps. 17. 6, 8.
Psalm. Ps. 17. 1.

THE COLLECT.

HEAR us, Almighty and merciful God, and graciously vouchsafe to us the healthful

gift of chastity and self-control; through . . .

The Epistle. 2 Kings 4. 1-7.
Gradual and Versicle. Ps. 19. 12, 13.
The Gospel. St. Matt. 18. 15-22.
Offertory and Versicle. Ps. 118. 16, 17, 5, 6.

Secreta. We beseech thee, O Lord, that, by this sacrament, the benefits of our redemption may be truly our own: that it may ever keep us from worldly transgression, and lead us unto all things wholesome and good; through . . .

Communion. Ps. 15. 1, 2.

Post-Communion. Having pleaded atonement, through these sacred mysteries, O Lord, we beseech thee that we may receive thy pardon and grace; through . . .

Over the People. Defend us in any need, O Lord, by thy protection, and, hereafter, guard us from all iniquity, for ever; through . . .

WEDNESDAY IN THE THIRD WEEK OF LENT.

Office. Ps. 31. 7, 8.
Psalm. Ps. 31. 1.

THE COLLECT.

GRANT to us, we beseech thee, O Lord, that, being made more perfect through fasting, and by abstinence, also, from every hurtful, evil thing, we may secure, more certainly, thy favourable grace; through . . .

The Epistle. Ex. 20. 12-24.
Gradual and Versicle. Ps. 6. 2, 3.
Tract. As on Wednesday in Ember Week.
The Gospel. St. Matt. 15. 1-20.
Offertory. Ps. 109. 20, 1.

Secreta. Receive, we beseech thee, O Lord, the prayers which thy people offer unto thee with their gifts and sacrifice: and while we celebrate thy mystery do thou defend us from all perils; through . . .

Communion. Ps. 16. 12.

Post-Communion. We beseech thee, O Lord, that the heavenly table, from which we have been fed, may have hallowing effect upon us; that all our transgressions being put away by its sacrifice, we may be made meet for its spiritual end; through . . .

Over the People. Grant, we beseech thee, Almighty God, that we who seek the grace of thy protection may be delivered from all evils, and may serve thee with a mind at rest; through . . .

THURSDAY IN THE THIRD WEEK OF LENT.

Office. I am the salvation of the people, saith the Lord: in whatsoever distress they shall call upon me, I will hear them, and I will be unto them their Lord for ever. *Source not known.*

Psalm. Ps. 78. 1.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that the hallowed devotion of this fast may both purify us and render us acceptable to thy majesty; through . . .

The Epistle. Jer. 7. 1-7.
Gradual. Ps. 145. 15.
℣. Ps. 145. 16.
The Gospel. St. John 6. 27-35.

Offertory. Ps. 138. 7.
℣. Ps. 138. 3.

Secreta. Make us, we beseech thee, O Lord, to approach the holy mysteries with minds that are pure: and so may we ever offer unto thee an obedience agreeing thereto; through . . .

Communion. Ps. 119. 4, 5.

Post-Communion. May the reverent reception of thy sacrament, O Lord, both cleanse us by its mystical presence in our hearts, and defend us by the abiding power of the same; through . . .

Over the People. May thy heavenly propitiation multiply the people who are subject to thee, O Lord, we beseech thee, and make them to serve ever in the way of thy commandments; through . . .

FRIDAY IN THE THIRD WEEK OF LENT.

Office. Ps. 86. 17.
Psalm. Ps. 86. 1.

THE COLLECT.

WE beseech thee, O Lord, to follow our fast with thy gracious favour, that just as we abstain from meats for the body so we may fast from any wrongful, sinful thought; through . . .

The Epistle. Num. 20. 6-13.
Gradual. Ps. 28. 8.
℣. Ps. 28. 1.
Tract and the Gospel. St. John 4. 5-42.
Offertory and Versicle. Ps. 5. 2, 1.

Secreta. O Lord, favourably regard the gifts which we consecrate: that they may be both pleasing unto thee and ever a means of our salvation; through . . .

Communion. St. John 4. 14.

Post-Communion. May the receiving of this Sacrament, O Lord, cleanse us from evil, and bring us surely to thy heavenly kingdom; through . . .

Over the People. Grant, we beseech thee, Almighty God, that we who trust in thy protection may by thy help prevail over all things against us; through . . .

SATURDAY IN THE THIRD WEEK OF LENT.

Office. Ps. 5. 1, 2.
Psalm. Ps. 5. 2.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that they who, by fasting, do buffet the body, may, by following after righteousness, restrain themselves from sin; through . . .

The Epistle. Dan. 13 (History of Susanna).
Gradual and Versicle. Ps. 23. 4.
The Gospel. St. John 8. 1-11.
Offertory and Versicle. Ps. 119. 133, 130.

Secreta. We pray thee, O Lord, that, through the seriousness of our fast, this sacrifice may be pleasing unto thee, and may be the more accepted in so far as we offer it with pure intent; through . . .

Communion. St. John 8. 10, 11.

Post-Communion. We beseech thee, Almighty God, that we may be numbered among the members of him, of whose body and blood we have communicated, even Jesus Christ thy Son our Lord: who with thee . . .

Over the People. Stretch forth

the right hand of thy heavenly might, O Lord, unto thy faithful people, that seeking thee with their whole heart, they may be able to achieve such things as rightly they desire; through . . .

FOURTH SUNDAY IN LENT.

Office. Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her all ye that mourn for her: that ye may drink and be satisfied with the breasts of her consolations. *Isa.* 66. 10, 11.

Psalm. I was glad when they said unto me: We will go into the House of the Lord.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

THE EPISTLE. Gal. 4. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

Gradual. I was glad when they said unto me: we will go into the house of the Lord.

℣. Peace be within thy walls: and plenteousness within thy palaces. *Ps.* 122. 1, 7.

Tract. They that put their trust in the Lord shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

℣. The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore. *Ps.* 125. 1, 2.

THE GOSPEL. St. John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company

come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

Offertory. O praise the Lord, for the Lord is gracious; O sing praises unto his name for it is lovely.

℣. Whatsoever the Lord pleased, that did he in heaven and in earth. *Ps.* 135. 3, 6.

Secreta. We beseech thee, O Lord, to grant that we may ever be occupied in thy divine service and be fitted, alike in body and mind, for thy holy mysteries; through . . .

Communion. Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord, to give thanks unto the Name of the Lord. *Ps.* 122. 3, 4.

Post-Communion. Grant, we beseech thee, merciful God, that we may treat with deep reverence thy holy things, upon which we are sustained continually, and may receive them always with due faith; through . . .

MONDAY IN THE FOURTH WEEK OF LENT.

Office. Save me, O God. Ps. 54. 1, 2.

Psalm. Ps. 54. 3.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we who year by year do resume this holy fast, may be found pleasing in thy sight, both in body and soul; through . . .

The Epistle. 1 Kings 3. 16-28.

Gradual. Ps. 31. 3.

℣. Ps. 31. 1.

Tract. As on Ash Wednesday.

The Gospel. St. John 2. 13-25.

Offertory. Ps. 100. 1, 2.

Secreta. O Lord, we beseech thee, so to work in these mysteries, that we may offer these gifts unto thee with minds worthily disposed; through . . .

Communion. Ps. 19. 12, 13.

Post-Communion. We beseech thee, O Lord, to sustain, with thy power, those whom thou dost refresh with divine sacra-

ments: and even as thou dost cheer us with temporal blessings, benefit us also with such as endure; through . . .

Over the People. We beseech thee, O Lord, graciously hear our prayer: and to whom thou hast given a desire to pray, vouchsafe also the help of thy defence; through . . .

TUESDAY IN THE FOURTH WEEK OF LENT.

Office. Ps. 55. 1, 2.
Psalm. Ps. 55. 2, 3.

THE COLLECT.

WE beseech thee, O Lord, that this holy fast which we observe may be for our increase in all godly living and for an unfailing surety to us of thy love; through . . .

The Epistle. Exod. 32. 7-14.
Gradual and Versicle. Ps. 44. 26, 1.
The Gospel. St. John 7. 14-31.
Offertory. Ps. 40. 1, 3.

Secreta. We beseech thee, O Lord, favourably to behold the sacrifice of thy faithful people, that what has been offered by thy servants with reverence and devotion may be still more efficacious by virtue of thy grace; through . . .

Communion. Ps. 20. 5.

Post-Communion. We beseech thee, O Lord, that the blessed food and spiritual drink of our salvation may indeed fortify us in this transitory life and also avail unto life everlasting; through . . .

Over the People. Have mercy on thy people, O Lord, and grant thy pitiful relief to those who labour under many and continued trials; through . . .

WEDNESDAY IN THE FOURTH WEEK OF LENT.

Office. Ezek. 36. 23-26.
Psalm. Ps. 34. 1.

COLLECT.

O GOD, who dost grant unto just persons thine acknowledgment of their deeds, as unto sinners, also, thy pardon, when they repent with sorrow of fasting and effort to amend: have mercy upon us, thy suppliant people, that, confessing our guilt, we may now receive forgiveness of our sins; through . . .

The Epistle. Ezek. 36. 23-28.
Gradual and Versicle. Ps. 34. 11, 5.

COLLECT.

GRANT, we beseech thee, Almighty God, that they who by fasting do seek to discipline themselves, may ever be rejoiced with joys of the devout; and help us so to subdue our earthly affections, by things holy and heavenly, that we may ever more easily cleave to the same; through . . .

The Epistle. Isa. 1. 16-19.
Gradual and Versicle. Ps. 33. 12, 6.
Tract. As on Wednesday in Ember Week.
The Gospel. St. John 9. 1-38.
Offertory and Versicle. Ps. 66. 7, 8, 18, 1.

Secreta. We humbly pray thee, Almighty God, that by thy sacrifice our sins may be cleansed away: and that we may receive from thee, through this sacrament of the same, a sound health both in body and mind; through . . .

Communion. St. John 9. 11.

Post-Communion. May this sacrament which we have received, O Lord our God, both nourish us with spiritual food, and afford us bodily support; through . . .

Over the People. Let the ears of thy mercy be open, O Lord, to the prayers of those that call upon thee: and that thou mayest grant their request, make them to ask such things as shall please thee; through . . .

THURSDAY IN THE FOURTH WEEK OF LENT.

Office. Ps. 105. 1, 3, 4.
Psalm. Ps. 105. 1.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that they who by fasting do discipline themselves may ever be rejoiced with spiritual joys: and so help us to subdue our earthly appetites by things holy and divine, that we may ever more readily tend unto the same; through . . .

The Epistle. 2 Kings 4. 23-38.

Gradual and Versicle. Look, O Lord, upon the covenant, and forget not the congregation of the poor for ever, etc. *Ps.* 74. 20, 21, 23.

The Gospel. St. John 5. 17-29.

Offertory. Ps. 40. 16, 17; 1, 2.

Secreta. Purify us, merciful God, that the prayers of thy church which are pleasing unto thee, and which we now offer with the customary gifts, may be still more acceptable from hearts that are pure; through . . .

Communion. Ps. 71. 14, 15, 16.

Post-Communion. We beseech thee, O Lord, that the heavenly gifts, which we have received, and which thou hast provided for the healing of the faithful, may not prove to be our condemnation; through . . .

Over the People. O God, who art the instructor and ruler of thy people, drive away the sins by which they are attacked; that, always pleasing thee, they may be ever kept safe under thy defence; through . . .

FRIDAY IN THE FOURTH WEEK OF LENT.

Office. Ps. 19. 14, 15.
Psalm. Ps. 19. 1.

THE COLLECT.

O GOD, who, with sacramental mysteries, most wonderful, dost bring new life unto the world; grant, we beseech thee, that thy church may, by thine ordinance, be profited eternally, the while that she is never deprived of thy temporal aid; through . . .

The Epistle. 1 Kings 17. 17-24.

Gradual and Versicle. Ps. 118. 8, 9.

Tract. As on Ash Wednesday.
The Gospel. St. John 11. 1-45.
Offertory. Ps. 18. 27, 31, 6.

Secreta. May these our gifts and oblations serve as well to purify us, O Lord, we beseech thee, as always to render us well-pleasing in thy sight; through . . .

Communion. We beseech thee, O Lord, that the reception of this sacrament may without fail, set us free from the guilt which is ours, and likewise defend us from all adversity; through . . .

Over the People. Grant, we beseech thee, Almighty God, that we who know our own infirmity, yet who steadfastly rely upon thy grace, may ever more rejoice under thy protection; through . . .

SATURDAY IN THE FOURTH WEEK OF LENT.

Office. Isa. 55. 1.
Psalm. Ps. 78. 1.

THE COLLECT.

WE beseech thee, O Lord, that, by thy grace, our service of thee may bring forth fruit to thy praise; inasmuch as all our fasting can only do us good, so far as it be by thy goodness approved; through . . .

The Epistle. Isa. 49. 8-15.
Gradual and Versicle. Ps. 10. 16, 12.
The Gospel. St. John 8. 12-20.
Offertory and Versicle. Ps. 18. 1, 37.

Secreta. We beseech thee, O Lord, graciously to accept our oblations, and, by thy love, to constrain our wayward wills unto thyself; through . . .

Communion. Ps. 23. 1, 2.

Post-Communion. We beseech thee, O Lord, that the holy things which we have now received may so purify us, that by virtue of their healing, we may be made acceptable unto thee every way; through . . .

Over the People. O God, who wouldest rather be merciful than wroth with them that trust in thee: grant us so worthily to mourn the evils we have wrought, that we may, in sureness, find the healing of thy grace; through . . .

FIFTH SUNDAY IN LENT, OR PASSION SUNDAY.

Office. Give sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man, for thou art the God of my strength.

Psalm. O send out thy light and thy truth that they may lead me: and bring me unto thy holy hill and to thy dwelling.

From Passion Sunday until Easter no "Glory be to the Father, etc." is said at the Office in Weekday Eucharists: excepting upon Maundy Thursday if the Bishop celebrate.

THE COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. 9. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause

he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Gradual. Deliver me, O God, from mine enemies. Teach me to do the thing that pleaseth thee. *Ps.* 143. 9, 10.

℣. It is the Lord that delivereth me from my cruel enemies; and setteth me up above my adversaries; thou shalt rid me from the wicked man. *Ps.* 18. 49.

Tract. Many a time have they fought against me from my youth up. *Ps.* 129. 1.

℣. May Israel now say: Yea, many a time have they vexed me from my youth up.

℣. But they have not prevailed against me: the plowers plowed upon my back.

℣. And made long furrows. But the righteous Lord hath hewn the snares of the ungodly in pieces. *Ps.* 129. 1-4.

THE GOSPEL. St. John 8. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast devil: Abraham is dead, an the prophets; and thou sayest If a man keep my saying, h shall never taste of death. Ar thou greater than our fathe Abraham, which is dead? an the prophets are dead: whon makest thou thyself? Jesus answered, If I honour myself my honour is nothing; it is m Father that honoureth me, o whom ye say, that he is you God: yet ye have not known him; but I know him: and if should say, I know him not, shall be a liar like unto you but I know him, and keep hi saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

Offertory. I will give thanks unto the Lord with my whole heart. O do well unto thy servant that I may live and keep thy word. *Ps.* 110. 1; 119. 17, 25.

Secreta. Almighty God, may it please thee to look with favour upon these offerings of the faithful: and grant that they be never held in bondage to this world, whom by the passion of thy Son, thou hast willed, in all things, to set free; through . . .

On this day, while the Priest communicates himself, the Communion shall be sung.

This is my body which is given for you. This cup is the new testament in my blood, saith the Lord.

Do this as oft as ye shall drink it in remembrance of me. *St. Luke* 22. 19, 20; 1 *Cor.* 11. 24, 25.

Post-Communion. Be present with us, we beseech thee, O Lord our God, and whom thou hast renewed with thy mysteries, defend, also, with thy perpetual aid; through . . .

MONDAY IN PASSION WEEK.

Office. Be merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me. *Ps.* 56. 1.

Psalm. Mine enemies are daily in hand to swallow me up: for they be many that fight against me. *Ps.* 56. 2.

The Gloria Patri is not said.

THE COLLECT.

SANCTIFY, we beseech thee, O Lord, our fasting: and graciously bestow upon us the forgiveness of all our faults; through . . .

The Epistle. Jonah 3.
Gradual and Versicle. Ps. 54. 2, 1.
Tract. As on Ash Wednesday.
The Gospel. St. John 7. 32-39.
Offertory and Versicle. Ps. 6. 4, 1.

Secreta. For the safeguard of thy protection, we do offer unto thee, O Lord, this sacrifice of praise; and we beseech thee that we may ever more securely enjoy and truly receive the benefit of the same; through . . .

Communion. Ps. 24. 10.

Post-Communion. We beseech thee, O Lord, that partaking of this sacrament of our salvation we may be spiritually cleansed and healed.

Over the People. Grant, we beseech thee, O Lord, unto thy people a spirit of truth and peace; that they may unfeignedly know thee and be devoutly given to such good works as please thee; through . . .

TUESDAY IN PASSION WEEK.

Office. Ps. 27. 16.
Psalm. Ps. 27. 1.

The Gloria Patri is not said.

THE COLLECT.

MAY our fasting, O Lord, be acceptable unto thee: that putting away from us our sin thy grace may make us more worthy and lead us in the way everlasting; through . . .

The Epistle. Bel and the Dragon, 29-42.
Gradual and Versicle. Ps. 43. 1, 3.
The Gospel. St. John 7. 1-13.
Offertory. Ps. 9. 10, 11, 12.

Secreta. These offerings we present to thee in sacrifice, O Lord, that they may open thy comfort for us in the life of time, and that we never despair of thy promises for life eternal, still more sure; through . . .

Communion. Ps. 25. 21.

Post-Communion. Grant, we beseech thee, Almighty God, that we who continually follow after things divine may become more worthy to approach the heavenly gifts; through . . .

Over the People. Grant to us, we beseech thee, O Lord, perseverance in the practice of thy will, that, in our days, the people who serve thee may be, both in

spirit and number, increased; through . . .

WEDNESDAY IN PASSION WEEK.

Office. Ps. 18. 49.
Psalm. Ps. 18. 1.

Omit Gloria Patri.

THE COLLECT.

O GOD, the Compassionate, enlighten the hearts of thy faithful people by this sacred fast: and to whom thou hast given a desire to pray, vouchsafe also a gracious hearing, even to such as call upon thee; through . . .

The Epistle. Lev. 19. 11-19.
Gradual and Versicle. Ps. 30. 1, 2, 3.
Tract. As on Ember Wednesday.
The Gospel. St. John 10. 22-38.
Offertory. Ps. 59. 1, 2.

Secreta. Grant to us, we beseech thee, merciful God, that, with worship unfeigned, we may offer unto thee our sacrifice of propitiation and of praise; through . . .

Communion. Ps. 26. 6, 7.

Post-Communion. We humbly pray thee, Almighty God, that the blessing of thy heavenly gift which we have received may be unto us the channel of thy grace and of our salvation; through . . .

Over the People. We beseech thee, O Lord, that thy loving-kindness, for which we look, may visit those who pray: and, of thy heavenly bounty, grant that they may ask for things rightful, and so receive what they desire; through . . .

THURSDAY IN PASSION WEEK.

Office. Song of the Three Children, 5-7, 19, 20.
Psalm. Ps. 48. 1.

Gloria Patri omitted.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as the glory of human nature has waxed corrupt through excess, so by exercise of self-restraint it may be healthfully restored; through . . .

The Epistle. Daniel 3. 36-46. (Song of the Three Children, 12-22.)
Gradual. Ps. 96, 8, 9.
℣. Ps. 29. 8.
The Gospel. St. John 7. 40-53.
Offertory and Versicle. Ps. 137, 1, 7.

Secreta. O Lord our God, who hast ordained that, of these creatures which thou hast made for the help of our weakness, offerings, after thine appointment, should be hallowed to thy name: grant, we beseech thee, that they may be unto us both an aid for this life present and with sacramental grace for that which is to come; through . . .

Communion. Ps. 119. 49, 50.

Post-Communion. What we have received with our mouth, O Lord, may we retain in a pure heart; and may the temporal gift become unto us an everlasting grace; through . . .

Over the People. Be favourable unto thy people, we beseech thee, O Lord; that rejecting those things which displease thee they may the rather be filled with the delight of thy commandments; through . . .

FRIDAY IN PASSION WEEK.

Office. Ps. 31. 10, 17, 19.
Psalm. Ps. 31. 1.

THE COLLECT.

O LORD, we beseech thee, mercifully to pour into our hearts the vigour of thy grace; that, mastering our sins by discipline of the will, we may be saved, through whatsoever pains in this life, from enduring grief hereafter; through . . .

The Epistle. Jer. 17. 13-18.
Gradual and Versicle. Ps. 35. 20-22.
Tract. As on Ash Wednesday.
The Gospel. St. John 11. 47-54.
Offertory. Ps. 119. 12, 121, 42.
℣. Ps. 119. 158, 84.
Secreta. Grant unto us, O merciful God, that we be made more and more worthy to serve at thine altars, and by our continual communion at the same, that we fail not of thy salvation; through . . .
Communion. Ps. 27. 14.
Post-Communion. May the perpetual defence of the sacrifice which we have shared never fail us, O Lord: and may it have off from us all things that be hurtful, both now and for ever; through . . .
Over the People. Grant to us, we pray thee, O Lord, the forgiveness of our sins and the increase of thy religion; and that thou mayest multiply in us thy gifts, prepare our hearts to keep thy law; through . . .

SATURDAY IN PASSION WEEK.

Office. Ps. 31. 10, 17, 19.
Psalm. Ps. 31. 1.

THE COLLECT.

FOSTER in thy people, we do beseech thee, O Lord, a spirit of true sacrifice and devotion towards thee, that, in all holiness of life, they may become the more acceptable to thy majesty as they increase the more with fulness of thy gifts; through . . .

The Epistle. Jer. 18. 18-23.
Gradual and Versicle. Ps. 35. 20-22.
The Gospel. St. John 6. 53-71.
Offertory and Versicle. Ps. 80. 1 (and Exod. 32, probably).

Secreta. O Almighty Creator, receive that which, of thine own exceeding bounty, we offer unto thee in this our fasting time: and forasmuch as thou hast given the same for our temporal aid, may it also extend, by thy grace, unto life eternal; through . . .

Communion. Ps. 27. 14.
Post-Communion. We beseech thee, O Lord, that being satisfied with the fulness of thy gift, we may ever live by participation of the same; through . . .

Over the People. May thy right hand, O Lord, we beseech thee, guard thy people who call upon thee: and so cleanse and instruct them that they may both receive present comfort, and also inherit good things to come; through . . .

THE SUNDAY NEXT BEFORE EASTER

Where and whensoever it shall be so authorized, may proceed the ancient rites, proper to Palm Sunday, according to the Sarum Use, as follows:—

After any customary sprinkling with the Blessed Water, let this Lesson be read, with its title, by an Acolyte, vested in an alb, at the south side

of the Altar-step, over the flowers and branches.

THE LESSON. Exodus 15. 27; 16. 1-10.

AND they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt: and in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we your murmurings are not against us, but against the Lord. And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud.

And let the Gospel follow immediately, read by a Deacon, eastward, as on ferial days, in the manner of a simple feast, first having received the customary Blessing.

THE GOSPEL. St. John 12. 12-19.

ON the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the

people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

The Gospel ended, let the Blessing of Flowers and Branches follow, and this by a Priest vested in a red silk cope, on the third step of the Altar, facing south. The palms and flowers for the clergy should be first placed upon the Altar, but those for others upon the Altar-step, at its south side.

I exorcise thee, O creature of flowers and of branches, in the Name of God the Father Almighty, and in the Name of Jesus Christ his Son our Lord, and in the power of the Holy Ghost. Henceforth let all power of the adversary, all the forces of the devil, every device of the enemy, every influence of evil spirits, be uprooted and expelled from this creature of flowers and branches; that they lay not in wait for the footsteps nor pursue those who hasten to the grace of God: through him who shall come to judge the quick and the dead, and the world, by fire. ℟. *Amen.*

Let us pray.

THE COLLECT.

ALMIGHTY and everlasting God, who, in the downpour of the flood, didst announce to Noe thy servant, the return of peace to the earth, as by the mouth of a dove bearing an olive-branch, we humbly beseech thee, that thy truth may sanctify ✠ this creature of flowers and branches, the palms and branches of trees, which we offer in the presence of thy glory, that thy devout people, bearing them in their hands, may, with them, receive the grace of thy blessing: through Christ our Lord.

Let us pray.

O GOD, whose son, for the salvation of mankind, did descend from heaven to earth, and, when the hour of his passion drew nigh, did will to enter Jerusalem, seated upon an ass, and to be called king and to receive the plaudits of the multitude; increase the faith of those that put their trust in thee, and mercifully heed the prayers of them that call upon thee. May thy blessing come upon us, we beseech thee, O Lord, and vouchsafe to bless ✠ these branches of palms and of other trees: that all who are about to carry them may be fulfilled with the gift of thy blessing. Grant, therefore, O Lord, that just as the children of the Hebrews hasted forth to meet the same thy Son our Lord Jesus Christ, crying, Hosanna in the highest; so we likewise bearing branches of trees may with good work haste to meet Christ on his way, and attain unto everlasting joy; through the same Christ our Lord.

Let us pray.

O GOD, who dost gather together things that are scattered, and dost preserve that which thou hast gathered; who didst bless the people which greeted Christ Jesus on his way, with palms in their hands, bless also these branches of palms and of other trees, which thy servants bear faithfully to the praise of thy name; that, into whatsoever place they shall be brought, all who dwell there may receive and share thy blessing; that so, all ills and adversities being put to flight, thy right hand may protect those

whom it has redeemed ; through the same Jesus Christ our Lord.

Here shall the flowers and branches be sprinkled with blessed water, and censed.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O LORD Jesus Christ, Son of the living God, maker and redeemer of the world, who for our deliverance and salvation didst vouchsafe to descend from highest height of heaven to take our flesh and to suffer the passion : and who, of thine own will, when drawing nigh the place of that same passion, didst elect to be blessed and praised by the multitudes which met thee on the way with branches of palms, and to be acclaimed by them, aloud, as the blessed king that cometh in the Name of the Lord ; do thou now accept the praise of us who confess thee ; and vouchsafe to bless ✠ and sanctify ✠ these branches of palms and of other trees and flowers : that whosoever shall carry anything hence in reverence of thy power, being hallowed with heavenly benediction, may be accounted worthy to receive remission of his sins and the rewards of the eternal life : through thee, O Jesus Christ the Saviour, who with the Father and the Holy Ghost, livest and reignest God, for ever and ever. *Amen.*

These concluded, the palms shall be distributed at once : and, meanwhile, let the following Antiphon be sung, the Precentor beginning :—

Antiphon. The children of the Hebrews, bearing olive branches, went forth to meet our Lord, crying aloud and saying, Hosanna in the highest.

Another Antiphon. The children of the Hebrews spread their garments in the way, and cried aloud saying, Hosanna to the Son of David ; blessed is he that cometh in the Name of the Lord.

While the palms are being distributed, a Shrine—anciently, "with relics" and "in which the Host should hang in a pyx"—is to be prepared at the place of the first station by two Clerks of the second rank who shall not follow in the Procession, but meet it at this place of the first station ; there should be no changing of vestments. Let a lighted lantern be borne before, with Cross unveiled, and two banners. Then let the Procession move to the place of the first station. And the ministers should be vested in albs, girded, without tunicles or chasubles : let the Priest, however, wear a red silk cope, the Choir in attendance, without change of vestment. Meanwhile two Anthems shall be sung as follows. But, if these do not suffice, then shall the others be used as provided.

Antiphon. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them ; and they made ready the passover. *St. Matt.* 26. 17-19.

Antiphon. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him and bring him hither. And if any man ask

you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the Name of the Lord: peace in heaven, and glory in the highest. *St. Luke* 19. 28-38.

Antiphon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. *St. Matt.* 21. 8, 9.

Antiphon. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the Name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. *St. John* 12. 12-15.

The first station shall be made at the farthest point east, on the north side of the Church, and this Gospel read by the Deacon, just as vested for the Procession, standing not immediately next to the Cross, but before the Priest, a little away from him, in place adapted somewhat according to the position of the station. Let him face the north, and read the Gospel, after receiving the usual blessing.

THE GOSPEL. St. Matt. 21. 1-9.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the Name of the Lord; Hosanna in the highest.

The Gospel at an end, three Clerks of the second rank, without change of vestments, shall turn to the people,

and, standing in front of the Great Rood, on its western side, shall sing, together,

Antiphon. Behold, thy King cometh unto thee, O Sion, meek and lowly, sitting upon an ass, and a colt the foal of an ass, of whose coming the prophetic lesson hath now foretold.

Here let the Officiant make reverence towards the Shrine (lit. *the relics*) *and begin the Antiphon,*

Hail, Lord Jesus,

the Choir likewise, and continuing,

to whom the people of the Hebrews bare witness, meeting thee with palms, and crying aloud the words of their salvation.

And the Clerks standing before the Shrine shall sing,

Behold, thy King cometh unto thee, O Sion, etc.

Then let the Senior Clerk repeat the Anthem,

Hail, Lord Jesus, to whom, etc.,

and the Choir resume at the words, "bare witness."

The Clerks standing before the Shrine, in the same position as before, shall say :—

This is he that cometh from Edom, and with dyed garments from Bosrah ; this that is glorious in his apparel, travelling in the greatness of his strength. Not on the steeds of war, nor in high battle-array.

Then the Senior Clerk, without change of position, shall say :—

Hail, light of the world, King of kings, glory of heaven, with whom remaineth dominion, praise, and honour, for ever and ever.

And the Choir shall rise and resume at the word "King of Kings."

The Clerks before the Shrine, in position unchanged, shall say the verse :—

This is he who, innocent, is led as a lamb to the slaughter : the death of death, the grief of hell, by death making alive, as the blessed seers of old did, in prophecy, proclaim.

Then the Senior Clerk, without change of position, shall say :—

Hail, our salvation, our true peace, might and redemption : who, of thine own will, didst become obedient unto death.

The Choir shall rise and resume at the word "our true peace."

Then let the Procession move to the second station : the Shrine, etc., being borne between the Sub-Deacon and Thurifer, with lighted lantern before it, and a banner on either side : the Precentor meanwhile beginning :—

Thou art worthy, O Lord our God, to receive glory and honour.

Together with :—

Antiphon. The multitude come with flowers and palms to meet the Redeemer on his way : and to give due homage to the triumphant victor. The peoples proclaim aloud the Son of God, and their voices thunder through the heavens, Hosanna, in the praise of Christ.

If these two Antiphons do not suffice on the way to the second station, then shall these two Responsories, or one of them, be sung :—

℟. The Lord Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom Jesus raised from the dead. *St. John* 12. 1.

℣. Now there were assembled there many of the Jews that they might see Lazarus, whom Jesus had raised from the dead. *St. John* 12. 9.

℟. But the chief priests consulted that they might put Lazarus also to death, because that by reason of him, many of the Jews believed on Jesus. *St. John* 12. 10, 11.

℣. Therefore the people which was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. *St. John* 12. 17.

Here shall the second station be made, i.e. *on the south side of the Church, where seven boys, in a high position, shall sing :—*

℣.
All glory, laud, and honour,
To thee, Redeemer, King,
To whom the lips of children
Made loud Hosannas ring.

The Choir shall repeat the above after each verse.

The seven Choristers. ℣.
Thou art the King of Israel,
Thou David's royal Son,
Who, in the Lord's Name, comest
The King and Blessed One.

Choir.
All glory, laud, and honour.

℣.
The company of angels
Are praising thee on high;
And mortal men and all things
Created make reply.

Choir.
All glory, laud, and honour.

℣.
The people of the Hebrews
With palms before thee went;
Our praise and prayer and anthems
Before thee we present.

See Hymns A. & M. and English Hymnal.

This station finished, let the Procession move outside the Church (lit. *per medium claustri*), *on the right hand to the west door, singing :—*

Responsory. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. *St. John* 11. 47, 48.

Here the third station shall be made, in front of the west door, aforesaid, where three Clerks of the higher rank, in the doorway itself, without change of vestment, and turning towards the people, shall sing :—

℣. And one of them, named Caiaphas, being the high priest, that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not; lest the Romans shall come and take away both our place and nation.

This finished, let them enter the Church by this same west door, passing under the Shrine, which shall be held on either side above and across them, for them to pass under, while they sing :—

When the Lord entered into the holy city, the children of the Hebrews proclaimed the resurrection unto life. With branches of palms, they also cried aloud, Hosanna in the highest.

Here the fourth station is to be made, i.e. *before the Rood in Church. And at the station, the Rood having been now unveiled, let the Officiant begin the Antiphon :—*

Hail our King, Son of David, redeemer of the world, whom the prophets predicted as the coming Saviour of the house of Israel. For the Father sent thee into the world as the Saving Victim, whom all the saints from the beginning of the world did and do expect.

Hosanna to the Son of David. Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.

And the above Antiphon shall be commenced by repeating the word "Hail" thrice, in a louder voice each time. The Choir shall resume at the words "Our King," all together making reverence.

When finished, let them proceed into the Choir. All Crosses throughout the Church should be uncovered until after Evensong (Vespers). At entering the Choir let them sing:—

℟. Lying men have compassed me about, without a cause, with scourgings have they condemned me. But do thou, O Lord, my defender, avenge me.

℣. Deliver me from mine enemies, O God; defend me from them that rise up against me. *Ps.* 59. 1.

Collect for Palm Sunday.

The Procession, etc., being now completed, the Holy Eucharist shall begin.

THE HOLY EUCHARIST FOR PALM SUNDAY,

BEING THE SUNDAY NEXT BEFORE EASTER.

Office. Be not thou far from me, O Lord, thou art my succour, haste thee to help me. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. *Ps.* 22 19, 21.

Psalm. My God, my God, look upon me; why hast thou forsaken me? *Ps.* 22. 1.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. 2. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Gradual. Thou hast holden me by my right hand. Thou shalt guide me with thy counsel: and after that receive me with glory.

℣. Truly God is loving unto Israel: even unto such as are of a clean heart. Nevertheless, my feet were almost gone: my treadings had well-nigh slipt. And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

Tract. My God, my God, look upon me: why hast thou forsaken me?

℣. And art so far from my health, and from the words of my complaint?

℣. O my God, I cry in the daytime, but thou hearest not: and in the night season, also, I take no rest.

℣. They called upon thee and were holpen: they put their trust in thee and were not confounded.

℣. But as for me I am a worm and no man: a very scorn of men and the outcast of the people.

℣. All they that see me laugh me to scorn; they shoot out their lips, and shake their heads, saying:

℣. He trusted in God, that he would deliver him: let him deliver him, if he will have him.

℣. They stand staring and looking upon me. They part my garments among them: and cast lots upon my vesture.

℣. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

℣. O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob.

℣. They shall be counted unto the Lord for a generation: they shall come, and the heavens shall declare his righteousness.

℣. Unto a people that shall be born: whom the Lord hath made. *Ps.* 22.

(Anciently, the Gospels of the Passion were delivered by three voices, Alto, Bass and Tenor: and as follows:— (a) *The words of the Jews or of the Disciples, by the Alto;* (b) *of Christ, by the Bass;* (c) *of the Evangelist, whose narrative it is, by the Tenor. And thus, always, at the Gospels of the Passion.)*

℣. The Lord be with you.
℟. And with thy spirit.

The Passion of our Lord Jesus Christ according to Matthew.

"Glory be to thee, O Lord," is not said.

THE GOSPEL. St. Matt. 27. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing.

Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the Cross. Likewise also the

hief priests mocking him, with he scribes and elders, said, He saved others, himself he annot save: if he be the King f Israel, let him now come lown from the Cross, and we vill believe him. He trusted n God; let him deliver him ow, if he will have him: for e said, I am the Son of God. The thieves also, which were rucified with him, cast the ame in his teeth. Now from he sixth hour there was dark- ess over all the land unto the inth hour. And about the inth hour Jesus cried with a oud voice, saying, *Eli, Eli, ama sabachthani?* that is to ay, My God, my God, why ast thou forsaken me? Some f them that stood there, when ney heard that, said, This man alleth for Elias. And straight- ay one of them ran, and took spunge, and filled it with inegar, and put it on a reed, nd gave him to drink. The est said, Let be, let us see hether Elias will come to save im. Jesus, when he had cried gain with a loud voice, yielded p the ghost.* And behold, the ail of the temple was rent in vain from the top to the ottom, and the earth did uake, and the rocks rent, and ne graves were opened, and any bodies of saints which ept arose, and came out of ne graves after his resurrec- on, and went into the holy ty, and appeared unto many. ow when the centurion, and ney that were with him, watch- g Jesus, saw the earthquake, nd those things that were done, ey feared greatly, saying, ruly this was the Son of God.

**After the words "yielded up the ghost" let the Deacon incline or prostrate himself towards the east and say privately such devotions as he may* (e.g. *the "Our Father" and "Into thy hands, O Lord, I commend my spirit: for thou hast redeemed me, O Lord, thou God of Truth."* Ps. 31. 6.) *Then let him rise and read the remainder of the Passion, which should be said in a higher tone* (*alto voice*).

On Good Friday "The Lord be with you" is omitted.

Offertory. Thy rebuke hath broken my heart; I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me. They gave me gall to eat, and when I was thirsty they gave me vinegar to drink. *Ps.* 69. 21, 22.

Secreta. To thee, O God the Father Almighty, we do present the whole burnt-offering of the paschal Lamb, without blemish and without spot; by whose blood, save us, we beseech thee, from the havoc and desolations of the destroyer, and lead us into thy new and promised land; through the same . . .

Communion. Father, if this cup may not pass away from me, except I drink it, thy will be done. *St. Matt.* 26. 42.

Post-Communion. Look graciously on thy faithful people, we beseech thee, O Lord, that, remembering the beginnings of their redemption, they may advance to the fruition of the same, by whose gift they have been refreshed; through . . .

MONDAY BEFORE EASTER.

Office. Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me. Lay hand upon the shield and buckler, and stand up to help me, O Lord, thou strength of my salvation. *Ps.* 35. 1, 2.

Psalm. Bring forth the spear, and stop the way against them that persecute me. *Ps.* 35. 3.

"*Glory be to the Father*" *is not said.*

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility; mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Ancient Collect in Sarum, for more private use.

GRANT, we beseech thee, Almighty God, that we who, in so many occasions of adversity, are found wanting, by reason of our frailty, may yet, through the passion and intercession of thine only begotten Son, be continually refreshed: who liveth and reigneth with thee, in the unity of the Holy Ghost, world without end. *Amen.*

FOR THE EPISTLE. Isa. 55. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should

not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name.

Gradual. Awake, and stand up to judge my quarrel: avenge thou my cause, my God and my Lord.

℣. Bring forth the spear, and stop the way against them that persecute me.

Tract. As on Ash Wednesday.

THE GOSPEL. St. Mark 14. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious: and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: and wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my

disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him: Verily I say unto thee, That this day, even in this night before the cock crow twice thou shalt deny me thrice. but he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, com-

eth Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know

not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Offertory. Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me. Teach me to do the thing that pleaseth thee for thou art my God. *Ps.* 143. 9, 10.

℣. Hearken unto me for thy truth and righteousness' sake. And enter not into judgement with thy servant, O Lord. *Ps.* 143. 1, 2.

Secreta. May the One Offering, O Lord, make thy faithful people pleasing unto thy majesty; which, while they were enemies, did make the reconciliation; through Jesus Christ, thy Son, our Lord.

Communion. Let them be put to confusion and shame to gether, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

Post-Communion. Satisfied by thy saving gift, O Lord, we still implore thy mercy: that by the same sacrament, wherewith thou dost quicken us for this life present, thou wilt make us partakers of the life everlasting; through . . .

Over the People. Help us, O God of our salvation, and grant us to come with joy to the commemoration of those blessed acts whereby thou didst deign to restore us; through . . .

TUESDAY BEFORE EASTER.

Office. But we must glory in the Cross of our Lord Jesus Christ: in whom is our salvation, our life, and resurrection: by whom we have been saved and set free. *Gal.* 6. 14, *adapted.*

Psalm. God be merciful unto us and bless us: and shew us the light of his countenance, and be merciful unto us. *Ps.* 67. 1.

THE COLLECT.

ALMIGHTY and everlasting God, who of thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Or, for private use, as anciently in Sarum.

ALMIGHTY, everlasting God, grant us so perfectly to fulfil this sacrament of the passion of our Lord, that we may be ready to obtain the pardon of his grace; through . . .

FOR THE EPISTLE. Isa. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together;

who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

Gradual. Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

Plead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me. Lay hand upon the shield and buckler: and stand up to help me. *Ps.* 35. 13, 12.

℣. The Lord be with you.
℟. And with thy spirit.

THE GOSPEL. St. Mark 15. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed

by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the Cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the Cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Offertory. Keep me, O Lord, from the hands of the ungodly: and preserve me from the wicked men, O Lord. *Ps.* 140. 4.

℣. Who are purposed to overthrow my goings. The proud have laid a snare for me. *Ps.* 140. 5.

Secreta. Sanctify the offerings of a people devoted unto thyself, we beseech thee, O Lord, that being purified from earthliness of the old man, we may have furtherance in the stages of the heavenly life; through . . .

Communion. They that sit in the gate speak against me: and the drunkards make songs upon me. But, Lord, I make my prayer unto thee in an acceptable time. Hear me, O God, in the multitude of thy mercy. *Ps.* 69. 12-14.

Post-Communion. We that have been filled with the grace of thy holy gift, O Lord, do humbly beseech thee, that what, in adoring reverence, we have found sweet indeed, unto our taste, we may prove to be of surpassing sweetness to our souls; through . . .

Over the People. May thy mercy, O God, purge us from all subtlety of the old man, and enable us unto holiness and newness of life; through . . .

WEDNESDAY BEFORE EASTER.

Office. At the Name of JESUS every knee should bow, of things in heaven or things in earth, and things under the earth: because he, the Lord, became obedient unto death, even the death of the Cross, therefore Jesus Christ is Lord to the glory of God the Father. *Phil.* 2. 10.

Psalm. Hear my prayer, O Lord; and let my crying come unto thee. *Ps.* 102. 1.

THE COLLECT.

ALMIGHTY and everlasting God, who of thy tender love towards mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Collects from Sarum.

GRANT, we beseech thee, Almighty God, that we, who are always overthrown by our offences, may, by the suffering of thine only begotten Son, be eternally set free; who with thee . . .

O GOD, who didst will thy Son to endure the yoke of the Cross, that thou mightest thrust away from us the power of the enemy: grant unto us, thy servants, that we may, by thy grace, attain unto the glory of his resurrection; through the same . . .

THE EPISTLE. Heb. 9. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him

shall he appear the second time without sin unto salvation.

Gradual. Hide not thy face from thy servant, for I am in trouble: O haste thee and hear me.

℣. Save me, O God: for the waters are come in, even unto my soul. I stick fast in the deep mire, where no ground is. *Ps.* 69. 1, 2, 18.

Tract. Hear my prayer, O Lord: and let my crying come unto thee.

℣. Hide not thy face from me; in the time of my trouble: incline thine ear unto me.

℣. Whensoever I call: O hear me and that right soon.

℣. For my days are consumed away like smoke: and my bones are burnt up, as it were a firebrand.

℣. My heart is smitten down, and withered like grass: so that I forget to eat my bread.

℣. Thou shalt arise, O Lord, and have mercy upon Sion: for it is time that thou have mercy upon her. *Ps.* 102, 1-4, 13.

℣. The Lord be with you.

℟. And with thy spirit.

THE GOSPEL. St. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took the bread, and gave thanks and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was deter-

mined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right

ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, what need we any further witness? for we ourselves have heard of his own mouth.

Offertory. Hear my prayer, O Lord, and let my crying come unto thee. *Ps.* 102. 1.

℣. Hide not thy face from me: hide not thy face from me. *Ps.* 102. 2.

Secreta. Receive, O Lord, we beseech thee, the gift of this oblation, and graciously fulfil in us that what we now shew forth in the mystery of the passion of thy Son, our Lord, we may, with grateful love, obey; through the same . . .

Communion. I mingled my drink with weeping: for thou hast taken me up and cast me down: and I am withered like grass. But thou, O Lord, shalt endure for ever; thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her. *Ps.* 102. 9-13.

Post-Communion. Increase to us the gift of understanding, Almighty God, that by the death, in time, of thy Son, to

which these awful mysteries do bear witness, we may be blessedly assured that thou hast bestowed upon us life in eternity; through the same . . .

Collect over the People. Behold, we beseech thee, O Lord, this thy family, for which our Lord Jesus Christ shrank not to be betrayed into the hands of wicked men and to suffer the anguish of the Cross; who with thee . . .

THURSDAY BEFORE EASTER.

A Service for the Reconciliation of Penitents preceded celebration of the Holy Eucharist on Maundy Thursday, according to the Sarum rites. But until some such whole "said discipline may be restored again," its transcription here would not serve practical purpose.

Office. But we must glory in the Cross of our Lord Jesus Christ: in whom is our salvation, our life, and resurrection: by whom we have been saved and set free. *Gal.* 6. 14, *adapted.*

Psalm. God be merciful unto us and bless us: and shew the light of his countenance upon us, and be merciful unto us. *Ps.* 67. 1.

THE COLLECT.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same . . . *Amen.*

THE EPISTLE. 1 Cor. 11. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth

and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Epistle should be read from the pulpit; where also let two boys, vested in surplice, sing the Gradual.

Christ became obedient for us unto death, even the death of the Cross. *Phil.* 2. 8.

℣. Wherefore God also hath highly exalted him: and given him a Name which is above every name. *Phil.* 2. 9.

THE GOSPEL. St. Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words: but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why,

what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Let the Gospel be read from the pulpit as usual on Sundays. The Deacon

and Sub-Deacon should for this solemn day be in dalmatic and tunicle.

Offertory. The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass. I shall not die but live and declare the mighty works of the Lord. *Ps.* 118. 16, 17.

(*Anciently, three Hosts were consecrated this day: two for reservation till the Priest should receive one of the same upon Good Friday, and the other be placed with the Cross in the Easter Sepulchre.*)

Secreta. O Lord, Holy Father, Almighty, everlasting God, we beseech thee, that he himself may make this our sacrifice acceptable unto thee, who, upon this day, did institute and appoint it to be done by his disciples in remembrance of him, even Jesus Christ our Lord, who, with thee . . .

The Sanctus should be sung, solemnly, on this day, though no Bishop be present. The Agnus is not said nor the Pax given, unless a Bishop be the celebrant.

Communion. The Lord Jesus when he had supped with his disciples, after he had washed their feet, saith unto them, Know ye what I have done to you? I then, your Lord and Master, have given you an example, that ye should do as I have done to you. *St. John* 13. 14, 15.

(*In Sarum rites, festal Vespers began here immediately so that the celebration of the Eucharist and the Office of Vespers might conclude together.*)

Post-Communion. Refreshed by this life-giving food, we do beseech thee, O Lord our God, that what we seek in the days of our mortality, we may, hereafter, fully obtain, with the gift of immortality; through Jesus Christ our Lord. *Amen.*

Ablution of the Altars and the Maundy.

According to ancient rites of Sarum, after the hour of refreshment, the clergy would proceed to wash the Altars, *beginning with the High Altar, two Senior Priests, with Deacon and Sub-Deacon and Candle-bearer, all vested in albs and amices, and with two Clerks, bearing wine and water. While the wine and water were being poured over the Altar, the Choir sang the appropriate Responsories and Versicles,* i.e. *based upon Holy Writ:—*

℟. 1. St. Matt. 26. 39, 41.
℣. St. Matt. 26. 39.

Priest said Verse and Collect proper to the particular Altar.

℟. 2. Ps. 109. 2; 3. 3.
℣. Ps. 22. 11.
℟. 3. St. Matt. 26. 36.
℣. St. Matt. 26. 45.
℟. 4. Isa. 53. 2.
℣. Isa. 53. 4.
℟. 5. St. Matt. 26. 21, 24.
℣. St. Matt. 26. 23.
℟. 6. St. Matt. 26. 48-50, 15.
℣. St. Matt. 27. 5.
℟. 7. St. Matt. 26. 40.
℣. St. Matt. 26. 45, 46.
℟. 8. St. Matt. 26. 3, 4.
℣. Ps. 140. 2.
℟. 9. St. Matt. 27. 5, 9, 10.
℣. Ps. 50. 19.
℟. 10. Job. 21. 14.
℣. Jude 6.

The Clergy, etc., now went to the Chapter-House. Then followed a reading of the Gospel for the day by the Deacon, and a sermon. After which came "the Maundy, or Washing of the Feet." The two Priests aforesaid rose, and washed the feet of all, starting with those of highest dignity, one on this side of the Choir, one on that. Certain Antiphons and Psalms were sung meanwhile, e.g.:—

Antiphon. St. John 13. 34.

Psalm. Ps. 67.
(Without glorias.)
Antiphon. 1 St. John 4. 7.
Psalm. Ps. 133.
Antiphon. St. Luke 7. 37, 38.
Psalm. Ps. 51.
Antiphon. St. Luke 7. 37, 38.
Psalm 119.
Antiphon. St. John 13. 4, 5.
Psalm. Ps. 49.

Antiphons which were sung or omitted as time made necessary:—
(i) St. John 13. 13, 14.
(ii) St. John 13. 14.
(iii) St. John 13. 1, 2, 4, 5.
(iv) St. John 13. 6, 8, 9.

After the Maundy and a sermon they received a Loving-Cup. Which being duly accomplished, a Priest said prayers as follows:—

℟. We wait for thy loving-kindness, O God,
℣. In the midst of thy temple. *Ps.* 48. 8.
℟. Thou hast charged
℣. That we should diligently keep thy commandments. *Ps.* 119. 4.
℟. Behold, how good and joyful a thing it is,
℣. Brethren, to dwell together in unity. *Ps.* 133. 1.
℟. O Lord, hear my prayer;
℣. And let my crying come unto thee. *Ps.* 61. 1.
℟. The Lord be with you,
℣. And with thy spirit.

Let us pray.

Be present, O Lord, we beseech thee, at this our bounden duty and service; and since thou didst deign to wash the feet of thy disciples, despise not this work of thy hands which thou hast commanded us to maintain; but, even as marks of uncleanness, outwardly on our bodies, are here washed away, so may the sins of us all, inwardly, be cleansed by thee, which mercy do thou thyself vouchsafe to grant, who, with the Father and the Holy Ghost, livest and reignest, God, for ever and ever. *Amen.*

Then was the Gospel (St. John 13. 16-38; 14. 1-31) *read, without title, by some Deacon of junior rank, vested in a surplice: the usual blessing having been first sought from the Officiant. It was read after the manner of a Lesson, the brethren meanwhile participated in the Loving-Cup, until the words, "Arise, let us go hence," when they retire.*

Be it noted that the Altars remain stripped until Easter Even.

GOOD FRIDAY.

Until the ancient symbolical services proper to Good Friday are, as far as may be, restored by authority, i.e. The Veneration of the Cross, the Eucharist of the Presanctified, and the Easter Sepulchre, the following account is for private devotional interest only:—

When the Office of Nones had been said, the Priest went to the Altar, in sacerdotal vestments, in red chasuble, together with Deacon and Sub-Deacon, and the other minister of the Altar, who were all vested in albs and amices. Immediately an Acolyte, vested in alb, went to the top of the Choir and read the Lesson, without title. Hosea 6. 1-6.

The Choir then repeated the Tract, alternately, Habakkuk 3. 2, 3, *and the Collect followed.*

Good Friday Collect from Sarum —after Tract (*Habak.* 3. 2, 3).

O GOD, from whom both the traitor Judas received the penalty of his evil deed, and the robber had the reward of his confession; grant unto us the effectual work of thy propitiation: that, just as Jesus Christ our Lord, in his passion, did render unto each, differently, according to his desert, even so, the old man in us being brought to nought, may he grant unto us the power of his

resurrection; who, with thee, liveth and reigneth, one God, world without end. *Amen.*

The Sub-Deacon now read the Lesson, Exod. 12. 1-11.

The Choir then repeated the Tract, alternately, Ps. 140. 1-9, 13.

The Gospel of the Passion followed, without "the Lord be with you" and without title, St. John 18. and 19. 1-37.

At the words, "They parted my raiment," two Acolytes approached, one at the right, the other at the left side of the Altar, and removed thence two linen cloths which had been placed for this intent upon the Altar. Pause was made at the words, "He bowed his head and gave up the ghost."

The Gospel was continued. St. John 19. 38-42.

Eighteen solemn Collects followed, nine of which were rather in introductory bidding form, "Let us pray for . . .": and in order as follows:—

Bidding. Let us pray, most dearly beloved, in the first place, for the holy Church of God, that our God and Lord would vouchsafe to it peace and to preserve it throughout the whole world, bringing principalities and powers into subjection unto it; and that He would grant unto us to have in our time such quiet and tranquil life as may glorify God the Father Almighty.

Let us pray.

COLLECT.

ALMIGHTY, everlasting God, who didst reveal thy glory to all nations in Christ: do thou guard, we beseech thee, the handiwork of thy mercy; that thy Church which has extended into the whole world may persevere with steadfast faith in confession of thy Name; through the same Jesus Christ our Lord.

Bidding. Let us pray also for the most reverend our Metropolitans, especially the primate of this province, *N* . . ., that our God and Lord who did choose him into the Order of the Episcopate, may preserve him safe and sound to his holy church, and for the discipline of God's holy people.

Let us pray.

COLLECT.

ALMIGHTY everlasting God, by whose ordinance all things are secured, favourably regard our supplications, and of thy goodness preserve our own and chosen bishop: that the Christian people, under so worthy a chief pastor and ruled by such a leader, may increase in the power of their faith; through Jesus Christ, thy Son, our Lord, who, with thee, liveth and reigneth, God, for ever and ever. *Amen.*

Bidding. Let us pray also for all bishops, priests, deacons, sub-deacons, (acolytes, exorcists, readers, door-keepers, confessors, virgins, widows,) and for all the holy people of God.

Let us pray.

COLLECT.

ALMIGHTY, everlasting God, by whose Spirit the whole body of the church is governed and sanctified; receive our supplications and prayers which we offer before thee for all estates of men in thy holy church, that every member of the same in his vocation and ministry may truly and godly serve thee; through Jesus Christ, thy Son, our Lord, who, with thee, liveth and reigneth . . .

Bidding. Let us pray also for our most Christian king, *N* . .. ., that our Lord and God may give unto him the hearts of his people, and a reign of righteous peace.

Let us pray.

COLLECT.

ALMIGHTY, everlasting God, in whose hand are the powers of all and the rights of all kingdoms: graciously behold the whole commonwealth of Christian people, and the domain of Christendom, that the nations which trust in their armed might may be restrained by the right hand of thy power; through Jesus Christ thy Son our Lord.

Bidding. Let us pray also for our catechumens (and for those who seek the benefit of confirmation), that our Lord and our God may open the ear of their hearts, and the door of his mercy; that, having received remission of all sins, by the washing of regeneration, they may themselves ever be found worthy in Jesus Christ our Lord.

Let us pray.

COLLECT.

ALMIGHTY, everlasting God, who dost always fertilise thy church with new generations; increase faith and intelligence to our catechumens (and for those who seek the benefit of confirmation): that, being born again at the font of baptism, they may be joined with the sons of thine adoption; through Jesus Christ thy Son our Lord.

Bidding. Let us pray, most dearly beloved, unto God the Father Almighty, that he may purge from the world all its errors, that he may withdraw its diseases, that he may drive away famine, that he may open the prisons, that he may loose the fetters, that he may grant health to the sick, and a haven of safety to such as travel by sea.

Let us pray.

COLLECT.

ALMIGHTY, everlasting God, the consolation of the sad, the strength of the burdened; let the prayers of such as call upon thee out of any trouble come before thee; that all may rejoice that thy mercy hath been present with them in all their necessities; through . . .

Bidding. Let us pray also for heretics, and for those in any separation from the church, that our God and Lord Jesus Christ may bring them out of all errors, and would vouchsafe to recall them to the Holy Catholic and Apostolic Mother Church.

Let us pray.

COLLECT.

ALMIGHTY, everlasting God, who art the saviour of all men and who wouldest not that any should perish: look upon the souls which have been deceived by delusion of the devil; that setting aside all waywardness and wrongness of belief, the hearts of the erring may come to rightness of mind, and may return to the unity of thy truth; through . . .

Bidding. Let us pray also for the Jews who violated their covenant; that our God and Lord would take away the veil from their hearts that they also may indeed themselves own Jesus Christ our Lord.

COLLECT.

ALMIGHTY, everlasting God, who dost not reject from thy mercy the Jews in their unbelief; hearken to our prayers which we offer unto thee for the blindness of that people, that admitting the light of thy truth which is Christ, they may be brought out from their darkness; through the same . . .

Bidding. Let us pray also for the heathen: that Almighty God may take away all iniquity from their hearts; that casting away their idols they may be turned unto the living and true God, and his only Son, Jesus Christ our Lord and God, who, with the Holy Ghost, liveth and reigneth, God, for ever and ever.

Let us pray.

COLLECT.

ALMIGHTY, everlasting God, who wouldest not the death of sinners but always that they should live; favourably receive our supplication, and set them free from the worship of idols; and gather them in to thy holy church to the praise and glory of thy Name; through Jesus Christ our Lord.

Veneration of the Cross, with the Reproaches.

The Collects ended, the Priest laid aside his chasuble and reseated himself in his seat near the Altar with the Deacon and Sub-Deacon: whilst two other Priests of senior rank, barefooted, and vested in albs, without apparels, held aloft between them the Veiled Cross, in position on the right side behind the High Altar. They chanted the following:—

O my people, what have I done unto thee, or wherein have I wearied thee? testify against me. Because I brought thee forth out of the land of Egypt, thou hast prepared, for thy Saviour, a Cross.

Then two Deacons of subordinate rank, in black copes, stood at the step of the Choir, turned towards the Altar, and said, in the Greek tongue:—

Holy God, holy and mighty, holy and immortal One, have mercy upon us.

The Choir, making reverence thrice, responded,

Holy God, holy and mighty, holy and immortal One, have mercy upon us.

The Priests continued to hold the Cross behind the Altar, while the Deacons at the step of the Choir remained standing, as they repeated the Trisagion; the Choir making threefold genuflexion.

Priests. Because I led thee through the wilderness forty years, and fed thee with manna, and brought thee into a land sufficing good, thou hast prepared for thy Saviour a Cross.

Deacons. Holy God, etc.

Choir. Holy God, etc.

Priests. What more should I have done unto thee, that I have not done? I planted thee in truth, O my vineyard, with beautiful fruit, and thou hast become very bitter unto me: for in my thirst thou gavest me vinegar to drink, mingled with gall; and with a spear thou didst pierce thy Saviour's side.

Deacons. Holy God, etc.

Choir. Holy God, etc.

The Priests then uncovered the Cross upon the right side of the Altar and sang this Antiphon:—

Behold the Cross of wood upon which the Saviour of the world

did hang. O come, let us make our veneration.

The Choir, bowing their knees, replied,

We venerate thy Cross, O Lord, and do praise and glorify thy holy resurrection: for behold by way of the Cross hath joy come unto the whole world.

Psalm. Psalm 67, *followed without Gloria.*

The two Priests seated themselves, having placed the Cross solemnly upon the third step of the Altar, and themselves in seats on either side of it.

Then the Clerks proceeded to venerate the Cross in their due order. And the Hymn, "Faithful Cross above all other," was sung by the two Priests in some alternation with the Choir. Afterwards the Cross was carried, by the same Priests, through the midst of the Choir to its position for the veneration of the people: while the Antiphon and Versicle were sung as follows:—

Antiphon. When the Maker of the world suffered the pains of death upon the Cross, and crying with a loud voice, gave up the ghost, lo! the veil of the temple was rent and the graves were opened, for there was a great earthquake, because the world was crying that it was not able to endure the death of the Son of God.

℣. Therefore, the side of the crucified Lord being pierced by the soldier's spear, there came forth blood and water in purchase of our salvation.

℣. O wonderful price, by whose weight the captivity of the world has been ransomed, the bars of hell have been burst asunder, and the gate of the kingdom hath been opened to us.

℣. Therefore the side of the crucified, etc.

When the Cross had been venerated, and the Antiphon, etc., finished, the Priests very reverently bore the Cross back to the High Altar.

Here followed the Communion of the Presanctified in the old Sarum rites.

The first part of our own Communion Service is the orderly and usual substitute for this according to the Book of Common Prayer, and in reversion to more primitive practice still. Some of the Collects in the Prayer Book may be added in conclusion after the Prayer for the Church Militant. It is appropriate that the Litany should precede this Ante-Communion: and that both should have due solemnity of circumstance and ceremonial. (See Dr Dearmer's "Parson's Handbook," pp. 523-527.)

THE PROPER COLLECTS (BOOK OF COMMON PRAYER), EPISTLE AND GOSPEL FOR THE ANTE-COMMUNION; OR "TABLE PRAYERS" OF GOOD FRIDAY.

Let the Celebrant, Deacon, and Sub-Deacon approach, with their attendants as usual, to the steps of the Altar, the Priest in "plain alb, etc., with cope," and his ministers in albs and amices. The Preparation is said as usual, omitting only the Kiss of Peace.

THE COLLECTS.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the church is governed and sanctified; Receive our supplications and

prayers, which we offer before thee for all estates of men in thy holy church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

THE EPISTLE. Heb. 10. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our

hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Tract. Ps. 140. 1-9, 13.

THE GOSPEL. St. John 19. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the Cross: and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the

Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the Cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the sabbath-day, (for that sabbath-day was an high-day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

EASTER EVEN.

The ancient ceremonies of Easter Even included the Blessing of the Fire, by a Priest in sacerdotal vestments and silk cope, accompanied by Deacon in dalmatic, Sub-Deacon in tunicle, and other attendants in albs and amices. And these attended with their candles unlighted, without Cross and without fire in the censer. One of them of senior rank in a surplice preceded the Procession with a candle extinguished, borne upon a lance, after the bearer of the holy water.

So the Procession moved through the midst of the Choir to some place for the blessing of the new fire,—followed by the members of the Choir in habit unchanged,—at a pillar on the south side of the church near the font. And there between the two pillars, in the midst, the Officiant blessed the new fire. On the way Psalm 27 was sung without note or Gloria.

The station at the fire was arranged thus:—The Priest stood near the fire facing east, and the Deacon on his left, the Sub-Deacon on his left beyond the Deacon. One Candle-bearer stood opposite the Priest and at the right of the Candle-bearer a boy nearer to the Priest

holding the book. The other Candle-bearer stood behind the Priest, while on the right of that Candle-bearer stood the bearer of the holy water, and behind all westwards stood the bearer of the lance with its extinguished candle. The Thurifer stood on the south of the fire, ready to receive the same after its blessing into his censer. The Choir gathered on the north. All faced the Officiant. (The solemn blessing of the fire contained so much of permanent spiritual truth in its symbolism, that it is here, alone of all the obsolete ceremonies of Easter Eve, presented in full. It was followed by exorcism and blessing of Incense, and by the Deacon's blessing of the Paschal Candle, the Sevenfold Litany, the Fivefold Litany, the Blessing of the Fonts for Solemn Baptism, and the Midnight Eucharist proper to Easter Even. There should be no consecration during the day-hours of Easter Even. The service proper to our own Liturgy is, as on Good Friday, the Ante-Communion; remembering beforehand the ancient prominence of Litanies on this day, *as, likewise of its significance for* Solemn Baptisms; *and the beautiful symbolism of* the Paschal Candle, *which could be placed and lit in the evening, without extra unauthorised services, however venerable or edifying.*

The Blessing of the Fire may have help for the devout, apart from its actual ceremonial use, and was as follows :—

THE BLESSING OF THE FIRE.

Priest. The Lord be with you.

Let us pray.

O Lord our God, Almighty Father, light unfading, creator of all lights, hear us, thy servants, and bless ✠ this fire which is consecrated by thy hallowing benediction: O thou who dost light every man that cometh into the world, do thou enlighten the conscience of our hearts with the fire of thy love; that, by thy fire, we may be kindled and by thy light be illumined, that, with the darkness of our sins driven from our hearts, we may by the shining of the same light be made worthy to attain unto life everlasting: and just as thou didst shed the light of fire upon Moses thy servant, by the pillar of fire moving over the Red Sea; so kindle our light, that the candle presently to be lit therefrom shall remain a thing blessed to the honour of thy majesty; and that whosoever shall bear a light from the same may be enlightened with light of spiritual grace; through, etc. . . . who liveth and reigneth . . .

Here holy water was sprinkled on the fire.

Priest. The Lord be with you.

Let us pray.

O Lord, holy Father, almighty, everlasting God, vouchsafe to bless ✠ and sanctify ✠ this fire, which we, thine unworthy servants, do presume to bless, ✠ by the invocation of thine only begotten Son our Lord Jesus Christ. Do thou, O most merciful Father, sanctify it with thy blessing ✠ and grant that it may be for the benefit of mankind; through the same . . .

Let us pray.

Prevent us, we beseech thee, O Lord, always, here, and everywhere, with thy heavenly light, that we may, with pure heart, behold and, with worthy effect, receive the mystery of which thou hast willed us to partake; through Jesus Christ our Lord.

For Litany and Baptisms on Easter Eve there should be full solemnity of circumstance; the Officiant should be in red cope, with usual attendants.

THE ANTE-COMMUNION SERVICE, OR "TABLE PRAYERS" FOR EASTER EVEN, HOLY SATURDAY.

No Office.

THE COLLECT.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter 3. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him.

Tract. Like as the hart desireth the water brooks: so longeth my soul after thee.

℣. My soul is athirst for God, yea, even for the living God when shall I come to appear before the presence of God.

℣. My tears have been my meat day and night: while they daily say unto me, where is now thy God?

Let the Deacon proceed to read the Gospel, only without Cross, and the Candle-bearers without lights.

THE GOSPEL. St. Matt. 27. 57.

WHEN the even was come there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch.

The vestments should be passionitide red until Evensong, and the veil should remain upon Cross, etc.

until after Evensong. There should be no Office hymn; nor censing at the Magnificat, of the Altar and Choir, during Evensong on Easter Eve.

ncient Collect from Sarum suitable for private evening prayer, this day:—

O GOD, who dost make this most holy night radiant ith the glory of our Lord's surrection, do thou preserve the children of thy new family, e spirit of adoption which ou hast given, that, being newed both in body and ind, they may shew forth to ee a pure service; through e same thy Son Jesus Christ r Lord, who now liveth and igneth with thee, in the unity the Holy Ghost, one God, orld without end. *Amen.*

EASTER DAY.

Morning Prayer, instead of the Psalm, "O come, let us sing, etc.," these Anthems shall be sung or said.

CHRIST our passover is sacrificed for us: therefore let keep the feast;

Not with the old leaven, nor th the leaven of malice and ckedness: but with the unavened bread of sincerity and uth. 1 *Cor.* 5. 7.

CHRIST being raised from the dead dieth no more: ath hath no more dominion er him.

For in that he died, he died to sin once: but in that he eth, he liveth unto God.

Likewise reckon ye also yourves to be dead indeed unto : but alive unto God through sus Christ our Lord. *Rom.* 9.

CHRIST is risen from the dead: and become the firstits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Other ancient introductory Anthems, etc., before the Holy Eucharist itself, were, with the first clash of Easter Bells:—

Antiphon. Christ being raised from the dead dieth no more; death hath no more dominion over him: for in that he liveth, he liveth unto God. Alleluia, Alleluia.

℣. Now let the Jews declare, how the soldiers who kept the sepulchre lost the King at the setting of the stone, since they did not keep the rock of righteousness: let them either produce him who was buried, or adore him rising again, saying with us,

Choir. Alleluia, Alleluia.

In the York use this was followed by the Te Deum.

℣. The Lord hath risen from the dead.

℟. Even as he spake unto you.

COLLECT.

GRANT, we beseech thee, Almighty God, that, in the resurrection of our Lord Jesus Christ, we may receive some share with all the saints; who with thee liveth and reigneth . . . (York Manual.)

Or,

O GOD, who didst will, that thy Son should, on our behalf, suffer death upon the Cross, that thou mightest cast out all the power of the enemy;

mercifully grant unto us, thy servants, that the joy of his resurrection may quicken us with gladness all our days; through the same Jesus Christ thy Son our Lord, who with thee liveth and reigneth . . .

Antiphon. I saw waters issuing out of the temple on the right side thereof. Alleluia. *Ezek.* 47.

And all they unto whom that water cometh shall live. And they say Alleluia, Alleluia.

Psalm. O give thanks unto the Lord; for he is gracious: because his mercy endureth for ever. *Ps.* 118. 1.

The hymn for the Procession on Easter Day is, properly, "Hail, Festal Day."

At the Cross in the church (the Rood), this Anthem was repeated at the return of the Procession:—

An angel of the Lord, in dazzling apparel, was seated at the sepulchre. Which, when the women beheld they were affrighted, and stood afar off. Then the angel answered and said unto them, Fear not ye, for he whom ye seek among the dead now liveth, I say unto you, and with him hath risen from the dead the life of all mankind. Alleluia.

℣. O praise him that was crucified in the flesh, and glorify him that was buried for you; and adore him rising from the dead. Fear not ye, etc. . . .

Antiphon. Christ, being raised from the dead, etc., *as above.*

℣. The Lord hath risen from the grave.

℟. Who for us did hang upon the tree.

One of the Collects as above, might, perhaps, serve at the end of the Procession, at the Altar step. When the Sacred Ministers return from the Sacristy for the Holy Eucharist:

Office. When I wake up I am present with thee, Alleluia; thou hast laid thine hand upon me, Alleluia: such knowledge is too wonderful for me, Alleluia, Alleluia. *Ps.* 139. 18, 4, 5.

Psalm. O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine uprising. *Ps.* 139. 1.

Gloria.

THE COLLECT.

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children

of disobedience. In the which ye also walked some time, when ye lived in them.

Gradual. This is the day which the Lord hath made, we will rejoice and be glad in it.

℣. O give thanks unto the Lord for he is gracious; because his mercy endureth for ever. Alleluia. *Ps.* 118. 24, 1.

℣. Christ our passover is sacrificed for us. Alleluia. 1 *Cor.* 5. 7.

Sequence Hymn.

The above Gradual is said on the Octave of Easter, and on every Sunday until Ascension Day.

THE GOSPEL. St. John 20. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Offertory. The earth trembled and was still, when God arose to judgement, Alleluia. *Ps.* 76. 8, 9.

Secreta. Accept, we do beseech thee, O Lord, the prayers which thy people offer unto thee, with the oblations of their sacrifice, that being hallowed in these mysteries of the resurrection, they may, by the operation of thy grace, be profitable unto our eternal health; through . . .

Communion. Christ our passover is sacrificed for us, Alleluia: therefore let us keep the feast with the unleavened bread of sincerity and truth. Alleluia, Alleluia, Alleluia. 1 *Cor.* 5. 7, 8.

Post-Communion. Pour into our inner life, O Lord, the spirit of thy love; that those whom thou hast fed with the sacraments of thy passover, by thy goodness may be made of one heart and mind; through . . . in unity of the same . . .

MONDAY IN EASTER WEEK.

Office. The Lord hath brought you into a land flowing with milk and honey, Alleluia; and that the Lord's law may be ever in your mouth. Alleluia, Alleluia. *Exod.* 13. 5, 9.

Psalm. O give thanks unto the Lord for he is gracious, because his mercy endureth for ever. *Ps.* 118. 1.

THE COLLECT.

ALMIGHTY God, who through thy only begotten

Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Sarum Collect on this day (for private devotion).

O GOD, who, in the passover we commemorate, hast given a cure for the ills of the world, we pray thee so continually to provide this heavenly gift, that thy people may be enabled unto perfect freedom, and in progress of the eternal life; through . . .

FOR THE EPISTLE. Acts 10. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins.

Gradual. This is the day which the Lord hath made: we will rejoice and be glad in it.

℣. Let Israel now confess that he is gracious, and that his mercy endureth for ever. *Ps.* 118. 24, 2. Alleluia.

℣. *St. Luke* 24. 32.

Sequence Hymn.

THE GOSPEL. St. Luke 24. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said

unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Offertory. St. Matt. 28. 2, 5, 6.

Secreta. We who here present unto thee this paschal offering, do pray thee, O Lord, that what we so frequently and outwardly enact, we may in deed and truth possess; through him who is risen from the dead, thy Son, Jesus Christ our Lord.

Communion. The Lord is risen, and hath appeared unto Peter. Alleluia. *St. Luke* 24. 34.

Post-Communion. We beseech thee, O Lord, that this holy Easter communion may be in us so perfectly fulfilled that our affections may be weaned from things that are on the earth, and surely be set and grounded on things which are above; through . . .

TUESDAY IN EASTER WEEK.

Office. She shall give them the water of wisdom to drink, Alleluia; they shall be stayed upon her and shall not be moved, Alleluia; and she shall exalt them for evermore. Alleluia, Alleluia. *Ecclus.* 15. 3-5.

Psalm. O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever. *Ps.* 118. 1.

THE COLLECT.

ALMIGHTY God, who through thy only begotten

Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Sarum Collect (*for private use*).

O GOD, who dost ever multiply thy church with new generations, grant unto thy servants, that the sacrament which they have now, by faith, received, they may, by consistency of life, compass and retain; through . . .

FOR THE EPISTLE. Acts 13. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

Gradual. This is the day which the Lord hath made: we will rejoice and be glad in it. *Ps.* 118. 24.

℣. Let them give thanks whom the Lord hath redeemed and delivered them from the hand of the enemy, and gathered them out of the lands. Alleluia. *Ps.* 107. 2, 3.

℣. Jesus our Lord after he had risen stood in the midst of his disciples, and said, Peace be

unto you. Alleluia. *St. Luke* 24. 36.

THE GOSPEL. St. Luke 24. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Offertory. The Lord also thundered out of heaven: and the Highest gave his thunder. The springs of waters were seen. Alleluia. *Ps.* 18. 13, 15.

Secreta. Receive the prayers of thy church, O Lord, now rejoicing in the grace of her redemption, that she may be nourished by faith, through these gifts here present, and also by the blessed assurance of thy resurrection; who liveth and reigneth . . .

Communion. If ye be risen with Christ, seek those things which are above, Alleluia, where Christ sitteth on the right hand of God. Set your affection on things above. Alleluia.

Post-Communion. Sanctify us, we beseech thee, O Lord, by the mysteries which we have received, and vouchsafe to us sufficiency of strength for thy service this Eastertide, and all our days; through . . .

FIRST SUNDAY AFTER EASTER.

Office. As new-born babes, Alleluia; desire the sincere milk of the word. Alleluia, Alleluia, Alleluia. 1 *St. Peter* 2. 2.

Psalm. Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob. *Ps.* 81. 1.

THE COLLECT.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

Memorial Collects.

(i) Easter Day.
(ii) All Saints.

THE EPISTLE. 1 St. John 5. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life.

Instead of the Gradual shall be said:

Alleluia. ℣. After eight days Jesus came, the doors being shut, and stood in the midst of his disciples, and said, Peace be unto you. *St. John* 20. 26.

Alleluia. ℣. The angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it. *St. Matt.* 28. 2.

℣. The angel answered, and said unto the women, Whom seek ye? But they said, Jesus of Nazareth. *St. Matt.* 28. 5.

THE GOSPEL. St. John 20. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Offertory. The angel of the Lord descended from heaven, and said unto the women, Whom seek ye? He is risen as he said. Alleluia.

Secreta. Receive, O Lord, we beseech thee, the gifts which thy church offers in her festal joy; and forasmuch as thou hast so greatly occasioned her rejoicing, grant that it may be eternally fruitful to thy praise; through . . .

Communion. Reach hither thy hand, and behold the print of the nails, Alleluia: and be not faithless but believing. Alleluia, Alleluia.

Post-Communion. We beseech thee, O Lord our God, that the most holy mysteries which thou hast provided for our restoration and defence, may be made

effectual by thee for our present and eternal good; through . . .

SECOND SUNDAY AFTER EASTER.

Office. The earth is full of the goodness of the Lord, Alleluia: by the word of the Lord were the heavens made. Alleluia, Alleluia. *Ps.* 33. 5, 6.

Psalm. Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. *Ps.* 33. 1.

THE COLLECT.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

Memorial Collects.

(i) Easter Day.
(ii) All Saints.

THE EPISTLE. 1 St. Peter 2. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Alleluia. ℣. I am the good shepherd: and know my sheep, and am known of mine.

Alleluia. ℣. The good shepherd hath risen: who gave his life for his sheep. Alleluia. *St. John* 10. 14, 11.

THE GOSPEL. St. John 10. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Offertory. O God, thou art my God, early will I seek thee: I will lift up my hands in thy name. Alleluia. *Ps.* 63. 1, 5.

Secreta. May the sacred oblation ever bring to us a blessing

of thy salvation, O Lord, that what is shown forth in its mystery may be fulfilled in its might; through . . .

Communion. I am the good shepherd, Alleluia: and know my sheep, and am known of mine. Alleluia, Alleluia. *St. John* 10. 14.

Post-Communion. Grant to us, we beseech thee, Almighty and Merciful God, that as many as obtain thy quickening grace, may ever glory in thy gift; through . . .

THIRD SUNDAY AFTER EASTER.

Office. O be joyful in God, all ye lands, Alleluia: sing praises unto the honour of his Name, Alleluia; make his praise to be glorious. Alleluia, Alleluia, Alleluia.

Psalm. Say unto God, O how wonderful art thou in thy works through the greatness of thy power. *Ps.* 66. 1, 2.

THE COLLECT.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Memorial Collects.

(i) Easter Day.
(ii) All Saints.

THE EPISTLE. 1 St. Peter 2. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with welldoing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

Alleluia, Alleluia.

℣. A little while and ye shall not see me, saith the Lord: and again, A little while and ye shall see me, because I go to the Father. *St. John* 16. 16.

Alleluia. ℣. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *St. John* 16. 22.

Alleluia. ℣. Christ hath risen who made all things, and who had compassion on mankind.

THE GOSPEL. St. John 16. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that

he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

Offertory. Praise the Lord, O my soul: while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God. Alleluia. *Ps.* 146. 1.

Secreta. We beseech thee, O Lord, that by these mysteries it may be given to us to subdue all earthly desires and to learn the love of heavenly things; through . . .

Communion. A little while and ye shall not see me, Alleluia: and again a little while and ye shall see me, because I go to the Father. Alleluia, Alleluia. *St. John* 16. 16.

Post-Communion. Look upon thy people, we beseech thee, O Lord: and those whom thou hast deigned to refresh with the eternal mysteries, do thou purify and absolve from offences of this present life; through . . .

FOURTH SUNDAY AFTER EASTER.

Office. O sing unto the Lord a new song, Alleluia: for he hath done marvellous things, Alleluia: his righteousness hath he openly shewed in the sight of the heathen. Alleluia, Alleluia, Alleluia. *Ps.* 98. 1.

Psalm. With his own right hand, and with his holy arm: hath he gotten himself the victory. *Ps.* 98. 2.

THE COLLECT.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

Memorial Collects.

(i) Easter Day.
(ii) All Saints Day.

THE EPISTLE. St. James 1. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

Alleluia. ℣. I go my way to him that sent me: but because I have said these things unto you, sorrow hath filled your heart. *St. John* 16. 5.

Alleluia. ℣. I tell you the truth: it is expedient for you that I go away. *St. John* 16. 7.

Alleluia. ℣. The Lord hath risen indeed, and hath appeared unto Peter. *St. Luke* 24. 34.

THE GOSPEL. St. John 16. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Offertory. O be joyful in God, all ye lands: sing praises unto the honour of his Name. O come hither and hearken, all ye that fear God, and I will tell you what God hath done for my soul. Alleluia. *Ps.* 66. 1, 14.

Secreta. O God, who, thy passion ended, didst rise from the dead and didst return, mightier than ever, to thy disciples: grant of thy favour, that this Easter sacrifice may reconcile us to thy majesty, and make us the more ready in good works to the attainment of thy grace; who livest . . .

Communion. When the Comforter, even the spirit of truth, is come, he will reprove the world of sin, and of righteousness, and of judgement. Alleluia, Alleluia. *St. John* 16. 8.

Post-Communion. Be thou our help, O Lord our God, that by these thy gifts, which we have, in faith, received, we may be purified from evil things, and be rescued from all dangers; through . . .

FIFTH SUNDAY AFTER EASTER.

Office With a voice of singing declare ye, and let it be heard, Alleluia: utter it even to the end of the earth, the Lord hath redeemed his people. Alleluia, Alleluia. *Isa.* 48. 20.

Psalm. O be joyful in God, all ye lands: sing praises unto

the honour of his Name, make his praise to be glorious. *Ps.* 66. 1.

THE COLLECT.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

Memorial Collects.

(i) Easter Day.
(ii) All Saints Day.

THE EPISTLE. St. James 1. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Alleluia. ℣. Hitherto have ye asked nothing in my Name: ask, and ye shall receive. *St. John* 16. 24.

Alleluia. ℣. Christ being raised from the dead dieth no more: death hath no more dominion over him. *Rom.* 6. 9.

THE GOSPEL. St. John 16. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

Offertory. O praise our God, ye people; and make the voice of his praise to be heard: who

holdeth our soul in life, and suffereth not our feet to slip. Praised be God, who hath not cast out my prayer: nor turned his mercy from me. *Ps.* 66. 7, 8, 18.

Secreta. Receive, we beseech thee, O Lord, the prayers of thy faithful people, and these offerings of their sacrifice; that, being ever exercised in the duties and devotion of thy love, we may be brought on thy way to the glory of heaven; through . . .

Communion. O sing unto the Lord, Alleluia: sing unto the Lord and praise his Name; be telling of his salvation from day to day. Alleluia, Alleluia. *Ps.* 96. 2.

Post-Communion. Grant unto us, we beseech thee, O Lord, that being satisfied, and endued with might, from the heavenly table: we may both desire the things which be right and ever receive the satisfaction of our desire; through . . .

ROGATIONTIDE.

MONDAY IN THE ROGATIONS.

It is in keeping with ancient custom, that on these days of Rogationtide the Litany should be sung solemnly, and in Procession if possible: with Officiant in cope of penitential colour, and the usual attendance. The following is the Eucharist proper to the Procession:—

Office. So shall he bear my voice out of his holy temple, Alleluia: and my complaint shall come before him, it shall enter even into his ears. Alleluia, Alleluia. *Ps.* 18. 6.

Psalm. I will love thee, O Lord my strength: the Lord is my stony rock, and my defence and my Saviour. *Ps.* 18. 1.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that we who in time of trouble do put our trust in thee, may ever be defended by thy protection against all adversity; through . . .

Memorial Collects.

(i) Appropriate to the title or saint by which the church is named.

(ii) All Saints.

The Epistle. St. James 5. 16-20.

Alleluia. ℣. Ps. 118. 1.

The Gospel. St. Luke, 11. 5-13.

Offertory. Ps. 109. 29, 30.

Secreta. May these gifts, we beseech thee, O Lord, both loosen the bonds of our iniquity, and be made to us a means of thy grace; through . . .

Communion. St. Luke 11. 9, 10.

Post-Communion. Follow our prayers and our intent, we beseech thee, O Lord, with thy favourable aid; that whereas we have received thy gifts in the hour of distress, we may, through the comfort of the same, increase in thy love; through . . .

VIGIL OF THE ASCENSION.

Office. Ps. 47. 1.

Psalm. Ps. 47. 2.

THE COLLECT.

GRANT, we beseech thee, Almighty Father, that our thoughts and desires may be set steadfastly upon that blessedness whither he, as our forerunner, hath already entered, even our Lord, thine only begotten Son, whose glorious holy day we now approach; that the whole course of our

life may in deed attain unto that whereto in faith we do aspire; through . . .

Memorial Collects.

(i) Of the Annunciation.
(ii) All Saints.

FOR THE EPISTLE. Acts 4. 32-35.

AND the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need.

Alleluia. ℣. O clap your hands together, all ye people: O sing unto God with the voice of melody. *Ps.* 47. 1.

THE GOSPEL. St. John 17. 1-11.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own Name those whom thou hast given me, that they may be one, as we are.

Offertory. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Alleluia. *Acts* 1. 11.

Secreta. We humbly present this sacrifice, O Lord, in reverent preparation for the glorious feast of the ascension of thy Son: grant, we beseech thee, that, by this most holy communion, we, too, may rise and, together with him, ascend to heavenly things; through the same . . .

Communion. Father, while I was with them, I kept them

whom thou gavest me, Alleluia. But now I come to thee. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Alleluia, Alleluia. *St. John* 17. 12, 13, 15.

Post-Communion. Grant, we beseech thee, O Lord, that, by these sacraments which we have received, the disposition of our will, and mind, and heart, may be devoutly turned towards Jesus Christ our Lord, where with thee he doth abide in substance and nature of mankind; and who liveth and reigneth, with the Father and the Holy Ghost, one God, world without end. *Amen.*

ASCENSION DAY.

Processional Hymn. Hail, Festal Day.

Office. Ye men of Galilee, why stand ye gazing up into heaven? Alleluia. He shall so come in like manner as ye have seen him go into heaven. Alleluia, Alleluia, Alleluia. *Acts.* 1. 11.

Psalm. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said . . . *Acts* 1. 10, 11.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so

come, in like manner as ye have seen him go into heaven.

Alleluia. ℣. God is gone up with a merry noise; and the Lord with the sound of the trump. *Ps.* 47. 5.

Alleluia. ℣. Christ, when he ascended up on high, led captivity captive, and received gifts for men. *Eph.* 4. 8.

Sequence Hymn.

THE GOSPEL. St. Mark 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following.

Offertory. God is gone up with a merry noise: and the Lord with the sound of the trump. Alleluia. *Ps.* 47. 5.

Secreta. Receive, O Lord, the offerings of our homage for the glorious ascension of thy Son; and favourably vouchsafe that we may be delivered from perils of this transitory life, and be brought with safety unto life everlasting.

Communion. O sing praises unto the Lord: who sitteth in the heavens over all from the beginning. Alleluia. *Ps.* 68. 32, 33.

Post-Communion. Grant to us, we beseech thee, Almighty and Merciful Lord, that what we know, by a visible sacrament, to have been indeed received, may also be fraught with blessed effect; through . . .

THE SUNDAY AFTER ASCENSION DAY.

Office. Hearken unto my voice, O Lord, when I cry unto thee, Alleluia. My heart hath talked of thee. Seek ye my face. Thy face, Lord, will I seek. O hide not thou thy face from me. Alleluia, Alleluia. *Ps.* 27. 8, 9, 10.

Psalm. The Lord is my light and my salvation: whom then shall I fear? *Ps.* 27. 1.

THE COLLECT.

O GOD the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

Memorial Collect.

Ascension Day.

THE EPISTLE. 1 St. Peter 4. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

Alleluia. ℣. God reigneth over the heathen: God sitteth upon his holy seat. *Ps.* 47. 8.

Alleluia. ℣. I will not leave you comfortless: I go away and come again to you, and your heart shall rejoice. Alleluia. *St. John* 14. 8.

THE GOSPEL. St. John 15. 26, and part of Chapter 16.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them.

Offertory. Praise the Lord, O my soul; while I live, will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God. Alleluia. *Ps.* 146. 1.

Secreta. Grant, we beseech thee, Almighty God, that we may offer this sacrifice unto thee acceptably in the mystery of his body and blood, whom we do believe to be seated at the right hand of thy power, there to make intercession continually for us, Jesus Christ, thy Son our Lord, who with thee . . .

Communion. Father, while I was with them in the world I kept them in thy Name; those that thou gavest me I have kept, Alleluia. And now I come to thee. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Alleluia, Alleluia. *St. John* 17. 12, 13, 15.

Post-Communion. Grant, we beseech thee, Almighty God, that, by this most holy communion, we may have sure confidence in thee to work, throughout the body of thy church, that which is already achieved in the humanity of her Lord and Head, Jesus Christ thy Son, who with thee . . .

The Collect for this day, in Sarum, was:—

ALMIGHTY, everlasting God, cause us to yield our wills, ever and entirely, unto thee, and to serve thy Majesty with an unfeigned heart; through . . .

WHITSUN EVE; OR THE VIGIL OF PENTECOST.

Anciently, the Priest, with Deacon and Sub-Deacon and other attendants, vested solemnly, as on Easter Eve, proceeded to the Altar: and the following Lessons were read by others of senior rank, vested in surplice, at the step of the Choir, and without titles. And the Lessons were interspersed with Collects and Tracts.

First Lesson. Gen. 22. 1-19.

COLLECT.

O GOD who, in the work of thy servant Abraham, did to the whole race provide an example of obedience, grant unto us both to overcome the perversity of our will and to fulfil the righteousness of thy commandments, in all things; through Jesus Christ . . .

Second Lesson. Deut. 31. 22-30.

COLLECT.

O GOD, who art the glory of the faithful and the life of the just: who, by thy servant Moses, hast taught us some measure of sacred song, grant the gift of thy mercy unto all nations in dower of happiness and withdrawal of terror: that whatsoever menace of judgement has been declared for their fore warning may turn to their everlasting good; through . . .

Third Lesson. Isa. 4.

COLLECT.

O GOD, who dost instruct us, in the pages of both testaments, for the celebration of this present feast: grant unto us so to apprehend thy mercies, that, from the experience of thy gifts here present, we may be made strong in the hope of future grace; through . . .

Fourth Lesson. Baruch 3. 9-37.

COLLECT.

O GOD who, by the mouth of prophets, hast commanded us to renounce things temporal and to haste towards things eternal: grant unto thy servants, that the things which we know to have been ordered by thee, we may, by thy spirit, be enabled to fulfil; through . . .

Tract as on Easter Even.

℣. Ps. 42. 1-3.

COLLECT.

GRANT, we beseech thee, Almighty God, that we who keep the festival of the gift of the Holy Ghost, being fired with heavenly desires, may thirst for the fount of the waters of life, even Jesus Christ, thy Son, our Lord.

ANOTHER COLLECT.

ALMIGHTY, everlasting God, who hast appointed that the paschal sacrament be held within the mystery of fifty days, grant, we beseech thee, that the nations which were scattered abroad by the division of tongues may, by thy heavenly gift, be gathered together again in one confession of thy Name; through . . .

Here followed the customary Litanies and Blessing of the Font, just as on Easter Even, in the same style and order of procession, return, etc. (If possible, Whitsun Eve should be marked by Solemn Baptisms during the evening service.)

AT THE HOLY EUCHARIST.

No Office.

THE COLLECT.

GRANT, we beseech thee, Almighty God, that the splendour of thy glory may

shine upon us, and with great light, through the Holy Ghost, may illuminate and strengthen the hearts of those who are regenerate by grace; through . . .

The Epistle. Acts 19. 1-8.

And let the Alleluia be chanted from the pulpit, by two Clerks, vested in silk copes.

Alleluia. ℣. O give thanks unto the Lord, for he is gracious: because his mercy endureth for ever. *Ps.* 118. 1.

And the Tract by two Clerks "in cappis nigris" at the step of the Choir.

Tract. O praise the Lord, all ye heathen; praise him, all ye nations.

℣. For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. *Ps.* 117.

Let the Gospel be read in its usual place and manner, excepting that there be no Cross and the candles are unlighted.

The Gospel. St. John 14. 15-21.

Offertory. Ps. 104. 30.

Secreta. We beseech thee, O Lord, of thy compassion, to regard the offerings of thy people, and that they may be rendered acceptable unto thee, may the coming of the Holy Ghost both cleanse our consciences and bring us saving health; through . . .

Communion. St. John 7. 37, 38, 39.

Post-Communion. Grant, we beseech thee, Almighty God, that the coming of the Holy Ghost may make clear and manifest the majesty of thy Son; through the same . . .

WHIT-SUNDAY.

Office. The Spirit of the Lord filleth the world, Alleluia: and that which containeth all things hath knowledge of the voice, Alleluia, Alleluia, Alleluia. *Wisdom* 1. 7.

Psalm. Let God arise and let his enemies be scattered: let them also that hate him flee before him. *Ps.* 68. 1.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts 2. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Gali-

leans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God.

Alleluia. ℣. When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth. *Ps.* 104. 30.

Alleluia. ℣. The Holy Ghost proceeding from the throne, did enlighten the hearts of the apostles this day with power invisible. Alleluia.

Sequence Hymn.

THE GOSPEL. St. John 14. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Offertory. Stablish the thing, O God, that thou hast wrought in us; for thy temple's sake at Jerusalem: so shall kings bring presents unto thee. Alleluia

Secreta. Sanctify, O Lord, we do beseech thee, these gifts which we present, and, by the enlightenment of the Holy Ghost, make clean our hearts within us; through Jesus Christ . . .

Communion. Suddenly there came a sound from heaven, as of a rushing mighty wind where they were sitting, Alleluia: and they were all filled with the Holy Ghost, and began to speak of the wonderful works of God. Alleluia, Alleluia. *Acts* 2. 2, 4, 11.

Post-Communion. May the inflow of the Holy Ghost throughly purge our hearts, O Lord, and, by inmost dew of his blessing, make us fruitful to thy praise; through . . . in unity of the same.

MONDAY IN WHITSUN WEEK.

Office. He fed them also with the finest wheat-flour, Alleluia: and with honey out of the stony rock hath he satisfied them. Alleluia, Alleluia. *Ps.* 81. 17.

Psalm. Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob. *Ps.* 81. 1.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts 10. 34

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about dŏing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

Alleluia. ℣. When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth. *Ps.* 104. 30.

Alleluia. ℣. The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he will teach you all truth. *St. John* 14. 26.

Sequence Hymn.

THE GOSPEL. St. John 3. 16.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Offertory. The Lord also thundered out of heaven, and the Highest gave his thunder: and the springs of the waters were seen. *Ps.* 18. 13, 15.

Secreta. Grant, we beseech thee, O Lord, that according to the promise of thy Son, our Lord Jesus Christ, the Holy Ghost may more fully reveal unto us the sacred mystery of this sacrifice, and of his grace open the way for us into all the truth; through . . . in the unity . . .

Communion. The Holy Ghost shall teach you, Alleluia, whatsoever I have said unto you. Alleluia, Alleluia. *St John* 14. 26.

Post-Communion. O Lord, we pray thee to work in us such fulness of thy healing and redemption, that we may be found a dwelling-place meet for the Holy Ghost, a habitation made ready and prepared; through . . .

Collect for this day was, anciently, in Sarum:—

O GOD, who didst give the Holy Ghost to thine Apostles: grant to thy people an effectual answer to their prayer, that to whom thou hast given faith, thou mayest also grant the blessings of peace; through . . . in the unity . . .

TUESDAY IN WHITSUN WEEK.

Office. Receive the gift that is given you and be glad, giving thanks unto God, Alleluia, who hath called you to the heavenly kingdom. Alleluia, Alleluia, Alleluia. 2 *Esdras* 2. 37

Psalm. Hear my law, O my people: incline your ears unto

the words of my mouth. *Ps.* 78. 1.

THE COLLECT.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

FOR THE EPISTLE. Acts 8. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

Alleluia. ℣. When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth. *Ps.* 104. 30.

Alleluia. ℣. Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love.

THE GOSPEL. St. John 10. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Offertory. The Lord opened the doors of heaven. He rained down manna also upon them for to eat, and gave them food from heaven. So man did eat angels' food. Alleluia. *Ps.* 78. 24-26.

Secreta. We beseech thee, O Lord, that thy Holy Spirit may come down upon this altar, and may at once sanctify the offerings of thy people and prepare their hearts for communion of the same; through . . .

Communion. The Spirit which proceedeth from the Father, Alleluia, he shall glorify me. Alleluia, Alleluia. *St. John* 15. 26; 16. 14.

Post-Communion. O Lord, we beseech thee that the Holy Ghost may restore our souls by

thy divine sacrament, for this very cause that he is, himself, the remission of all sins; through . . .

EMBER WEDNESDAY IN WHITSUNTIDE.

Office. Ps. 68. 7.
Psalm. Ps. 68. 1.

COLLECT.

GRANT, we beseech thee, Almighty God, that the Holy Ghost may put away from us the desires and dispositions of a carnal mind, and inspire us, mightily, with spiritual gifts; through . . .

For the Epistle. Wisdom 1. 1-7.

Alleluia. ℣. When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth. *Ps.* 104. 30.

COLLECT.

WE beseech thee, O Lord, that the Holy Ghost, the Comforter, which proceedeth from thee, may shine into our minds, and may lead us into all the truth, even as thy Son hath promised; who liveth . . .

Or for the Epistle. Acts 2. 14-21.

Alleluia. ℣. Then began the apostles to speak with other tongues, the wonderful works of God. Alleluia. *Acts* 2. 4, 11.

The Gospel. St. John 6. 44-51.

Offertory. Ps. 119. 47, 48.

Secreta. We beseech thee, O Lord, that the Holy Ghost may sanctify the gifts which we have offered unto thee, and that our communion of the same may guard us from the perilous approach of sin; through . . .

Communion. St. John 14. 27

Post-Communion. May the eternal splendour of thy glory, O Lord, enlighten us, by means of this mystery, and, by the grace of the Holy Ghost, shed thy light upon us, who, of one substance, with thee, and with thy Son, liveth and reigneth God, world without end.

THURSDAY IN WHITSUNTIDE.

Office. As on Whit-Sunday.

THE COLLECT.

GRANT, we beseech thee, Almighty and Merciful God, that the Holy Ghost may come to us, and dwelling within us, may make us a temple ever more worthy of his glory and his grace; through . . .

For the Epistle. Acts 8. 5-8.
Alleluia. ℣. Ps. 104. 30.
Alleluia. ℣. Acts 2. 2.
The Gospel. St. Luke 9. 1-6.
Offertory. Ps. 68. 28, 29.
Secreta. Invest our gifts, O Lord, with the power of the Holy Ghost, that whatsoever in this sacrament we set apart unto thy Name, he may make an offering from our mind and heart, in present and eternal truth; through . . .

Communion. Acts 2. 2, 4, 11.

Post-Communion. We beseech thee, O Lord, that, by the operation of the Holy Ghost, and in this heavenly sacrifice, our iniquities may be done away, and that we may be made ever more fitting to thy gifts; through . . .

EMBER FRIDAY IN WHITSUNTIDE.

Office. Ps. 71. 7, 21.
Psalm. Ps. 71. 1.

EMBER SATURDAY IN WHITSUNTIDE.

THE COLLECT.

GRANT, we beseech thee, Merciful God, that thy church, being gathered together by the Holy Ghost, may not be anywise disturbed by assault of the enemy; through . . .

For the Epistle. Acts 2. 22-28.
Alleluia. ℣℣. Ps. 104. 30; Wisdom 1. 7.
The Gospel. St. Luke 5. 17-26.
Offertory. Ps. 146. 1.

Secreta. May the offerings which we have presented before thee, O Lord, be consumed by the same divine fire with which the Holy Ghost kindled the hearts of the disciples of thy Christ; through the same . . .

Communion. St. John 3. 8.

Post-Communion. Grant, we beseech thee, Almighty God, that we, communicating of this sacrament, may be purged from the sins, which through our frailty we have committed, and so according to the promise of the Holy Ghost, we may find afresh the benefit of thy grace; through . . .

EMBER SATURDAY IN WHITSUNTIDE.

Office. Rom. 5. 5.
Psalm. Ps. 88. 1.

Observe that the Lessons were read with their titles at the step of the Choir; and the Readers were vested in surplices.

THE COLLECT.

WE beseech thee, O Lord, of thy lovingkindness to pour into our hearts thy Holy Spirit, after whose wisdom we were created, and by whose providence we are governed; through . . .

Lesson. Joel 2. 28-32.
Alleluia. ℣. Ps. 104. 30.

THE COLLECT.

WE beseech thee, O Lord, that the Holy Ghost may make us to burn with the fire which our Lord Jesus Christ sent upon the earth, and which he did desire and determine should be kindled thus; through . . .

Lesson. Levit. 23. 9-11, 15-17, 21.
Alleluia. ℣. Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love.

COLLECT.

O GOD, who hast ordained, for the benefit of our souls, that we be mortified in body by fasting and devotion, mercifully grant that we be ever devoutly given to serve thee, both in body and soul; through . . .

Lesson. Deut. 26. 1-3, 7-11.
Alleluia. ℣. Acts 2. 11.

COLLECT.

GRANT, we beseech thee, Almighty God, that being taught by this salutary fast, and abstaining from every vice, we may the more readily obtain thy favourable grace; through . . .

Lesson. Lev. 26. 3-13.
Alleluia. ℣. Acts 2. 2.

COLLECT.

GRANT, we beseech thee, Almighty God, that we may so abstain from carnal delights as to keep away from the onset of vice; through . . .

Lesson. Song of the Three Children, 26-66.
Alleluia. Blessed art thou, O Lord God of our fathers, and to be praised for evermore. *Song of the Three Children*, 29.

COLLECT.

O GOD, who, for the three children, didst subdue the flames of fire: favourably vouchsafe that, by the coming of the Holy Ghost, we, thy servants, may be kept safe from the consuming fire of sin; through . . .

Lesson. Acts 13. 44-52. *For Epistle.*

The Lessons were read in the pulpit: afterwards two Clerks of senior rank, vested in silk copes, said:—

Alleluia. V. Ps. 117. 1.
Sequence Hymn.
The Gospel. St. Luke 4. 38-43.
Offertory. Ps. 88. 1.

Secreta. Send thy Holy Spirit, we beseech thee, O Lord, that he may effectually make these gifts, here present, thy sacrament to ourselves, and may purify our hearts for communion of the same; through . . .

Communion. St. John 14. 18; 16. 22.

Post-Communion. May these holy things of thine, O Lord, supply unto us thy heavenly zeal, that, in them, we may receive both a present joy and their eternal fruit; through . . .

TRINITY SUNDAY.

Office. Blessed be the Holy Trinity and the Undivided Unity: we will give thanks to him for the mercy he hath shewn toward us.

Psalm. Let us bless the Father, and the Son, with the Holy Ghost.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

FOR THE EPISTLE. Rev. 4. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And

the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

Gradual. Blessed art thou, O Lord, who beholdeth the depths, and who sittest upon the cherubim.

℣. O bless the God of heaven: for he hath shewn his mercy towards us.

Alleluia. ℣. Blessed art thou, O Lord God of our fathers, and to be praised for ever and ever. *Benedicite.*

Sequence Hymn.

THE GOSPEL. St. John 3. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him. Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

Offertory. Blessed be God the Father, and the only begotten Son of God, with the Holy Ghost, because he hath shewn his mercy towards us.

Secreta. O Lord God, Holy Trinity, by the invocation of thy holy Name, sanctify this oblation, we beseech thee, and make us, ourselves, to be an offering

unto thee, perfect and eternal; through . . .

Communion. We bless the God of heaven, and will give thanks unto him in the sight of all that live, because he hath shewn his mercy towards us.

Post-Communion. May the communion of this sacrament, O Lord our God, and the confession of the Eternal Trinity in unity, holy and undivided, be profitable unto us for salvation both of body and soul; through . . .

A Memorial Collect of the Trinity is to be said daily, throughout the week: excepting on the Feast of Corpus Christi, if that be observed.

FOR THE INSTITUTION OF THE BLESSED SACRAMENT

IF COMMEMORATED ON THE DATE OF THE FEAST OF CORPUS CHRISTI.

Office. Ps. 81. 17.
Psalm. Ps. 81. 1.

THE COLLECT.

O GOD who, in a wonderful sacrament, hast left unto us a memorial of thy passion, grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever find within ourselves the fruits of thy redemption; who livest, etc.

THE EPISTLE. 1 Cor. 11. 23-29.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Gradual. Ps. 145. 15, 16.
Alleluia. ℣. St. John 6. 55, 56.
Sequence Hymn. Lauda Sion.

THE GOSPEL. St. John 6. 55-58.

FOR my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Offertory. Lev. 21. 6.

Secreta. Grant unto thy church, we beseech thee, O Lord, the gifts of unity and peace which are shewn forth, mystically, in these offerings which we make; through . . .

Communion. 1 Cor. 11. 26, 27.

Post-Communion. Grant us, we beseech thee, O Lord, to be fulfilled with the eternal frui-

tion of thy divine indwelling, which the communion of thy precious body and blood doth, here and now, foreshew: who livest and reignest with the Father and the Holy Ghost, One God, world without end. *Amen.*

And so, likewise, daily, throughout the week, if the Octave be observed.

FIRST SUNDAY AFTER TRINITY.

Office. O Lord, in thy mercy is my trust: and my heart is joyful in thy salvation: I will sing of the Lord because he hath dealt so lovingly with me. *Ps.* 13. 5, 6.

Psalm. How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me? *Ps.* 13. 1.

THE COLLECT.

O GOD, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

A Memorial Collect of the Trinity should be used on every Sunday now and hereafter till Advent.

THE EPISTLE. 1 St. John 4. 7.

BELOVED, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

Gradual. I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

℣. Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble. *Ps.* 41. 4, 1.

Alleluia. *℣.* Ponder my words, O Lord: consider my meditation. *Ps.* 5. 1.

THE GOSPEL. St. Luke 16. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Offertory. O hearken unto the voice of my calling, my King and my God: for unto thee, O Lord, will I make my prayer. *Ps.* 5. 2.

Secreta. O God who, by holy sacrament and precept, dost restore us to thine image wherein we were created; mercifully receive the supplications and offerings of thy people, that the grace which we cannot claim by our own deserts, we may yet obtain by the merits and propitiation of Jesus Christ our Lord.

Communion. I will speak of all thy marvellous works: I will rejoice and be glad in thee: yea, my songs will I make of thy Name, O thou most highest. *Ps.* 9. 1, 2.

Post-Communion. Grant, we beseech thee, O Lord, that we who have been replenished with thy gifts, so great, may lay hold upon their efficacious help and yield thee the ceaseless praise of the redeemed; through . . .

WEDNESDAY.

The Epistle. 2 Peter 1. 16-19.
The Gospel. St. Matt. 5. 17-19.

SECOND SUNDAY AFTER TRINITY.

Office. The Lord was my upholder. He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me. *Ps.* 18. 18, 19.

Psalm. I will love thee, O Lord my strength; the Lord is my stony rock and my defence, and my saviour. *Ps.* 18. 1.

THE COLLECT.

O LORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. John 3. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

Gradual. When I was in trouble I called upon the Lord: and he heard me. *Ps.* 120. 1.

℣. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. *Ps.* 120. 2.

Alleluia. ℣. God is a righteous judge, strong and patient: and God is provoked every day. *Ps.* 7. 12.

THE GOSPEL. St. Luke 14. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and

yet there is room. And the Lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

Offertory. Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake. *Ps.* 6. 4.

Secreta. May the offering which we set apart in thy Name, purify us, O Lord, and set us ever, day by day, more forward in the heavenly life; through . . .

Communion. I will sing of the Lord, because he hath dealt so lovingly with me: yea I will praise the name of the Lord most highest. *Ps.* 13. 6.

Post-Communion. O Lord, we beseech thee that we, who have been partakers of thy sacred gifts, may grow in the effectual power of our salvation, the more that we frequent this mystery of the same; through . . .

WEDNESDAY.

The Epistle. Eph. 4. 17-24.
The Gospel. St. Matt. 21. 23-27.

THIRD SUNDAY AFTER TRINITY.

Office. Turn thee unto me, and have mercy upon me, O Lord, for I am desolate and in misery. Look upon my adversity and misery: and forgive me all my sin, O my God. *Ps.* 25. 15-17.

Psalm. Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded. *Ps.* 25. 1.

THE COLLECT.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter 5. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

Gradual. O cast thy burden upon the Lord: and he shall nourish thee. *Ps.* 55. 23.

℣. When I cried unto the Lord, he heard my voice: and delivered me from the battle that was against me.

Alleluia. ℣. I will love thee, O Lord my strength: the Lord is my stony rock, and my defence, and my Saviour. Alleluia. *Ps.* 18. 1.

THE GOSPEL. St. Luke 15. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

Offertory. They that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee. O praise the Lord which dwelleth in Sion: for he forgetteth not the complaint of the poor. *Ps.* 9. 10, 11, 12.

Secreta. Sanctify, O Lord, we beseech thee, these gifts which we offer unto thee, that they may become thy healing sacrament of the body and blood of thine only begotten Son, who liveth and reigneth . . .

Communion. I have called upon thee, O God, for thou shalt hear me: incline thine ear to me: and hearken unto my words. *Ps.* 17. 6.

Post-Communion. We beseech thee, O Lord, that we, who have received thy holy gifts, may, through their inward might, be cleansed by thee from all our sins, and, straightway, be filled with thy sufficing grace; through . . .

WEDNESDAY.

The Epistle. 2 Tim. 4. 17 18.

The Gospel. St. Matt. 5. 25-30.

FOURTH SUNDAY AFTER TRINITY.

Office. The Lord is my light and my salvation; whom then shall I fear? the Lord is the strength of my life; of whom then shall I be afraid? When mine enemies and my foes came upon me, they stumbled and fell. *Ps.* 27. 1, 2.

Psalm. Though an host of men were laid against me, yet shall not my heart be afraid. *Ps.* 27. 3.

THE COLLECT.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we

may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

THE EPISTLE. Rom. 8. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Gradual. Be merciful, O Lord, unto our sins: wherefore do the heathen say, Where is now their God?

℣. Help us, O God of our salvation, and for the glory of thy Name, deliver us, O Lord. *Ps.* 79. 9, 10.

Alleluia. ℣. The king shall rejoice in thy strength, O Lord, exceeding glad shall he be of thy salvation. *Ps.* 21. 1.

THE GOSPEL. St. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Offertory. Lighten mine eyes that I sleep not in death, lest mine enemies say, I have prevailed against him. *Ps.* 13. 3, 4.

Secreta. Behold these gifts of thy church, we beseech thee, O Lord, and hearken unto our prayers, that, by thy blessing added thereto, they may be profitable, now and ever, for the salvation of the faithful; through . . .

Communion. The Lord is my stony rock and my defence, my Saviour, my God, and my might. *Ps.* 18. 1.

Post-Communion. May thy holy things, O Lord, which we have received, quicken us, and so work thine atonement within us, that we may be ready for the mercy of the eternal years; through . . .

WEDNESDAY.

The Epistle. 1 St. John 2. 3-6.
The Gospel. St. Matt. 17. 10-18.

FIFTH SUNDAY AFTER TRINITY.

Office. Hearken unto my voice, O Lord, when I cry unto thee. Thou hast been my succour, leave me not, neither forsake me, O God of my salvation. *Ps.* 27. 8, 11.

Psalm. The Lord is my light and my salvation: whom then shall I fear. *Ps.* 27. 1.

THE COLLECT.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 St. Peter 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

Gradual. Behold, O God, our defender, and look upon thy servants.

℣. O Lord God of Hosts: hear the prayers of thy servants

Alleluia. ℣. In thee, O Lord have I put my trust: let me never be put to confusion: deliver me in thy righteousness: bow down thine ear to me: make haste to deliver me. *Ps.* 31. 1, 2.

THE GOSPEL. St. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and

their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

Offertory. I will thank the Lord for giving me warning: I have set God always before me; for he is on my right hand, therefore shall I not fall. *Ps.* 16. 8, 9.

Secreta. We beseech thee, O Lord, that our humble petitions may ascend before thy mercy-seat, and that the power of thy Divine Spirit may descend upon these oblations, and in bounteous fulness, for the purifying of our souls; through . . .

Communion. One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord, all the days of my life. *Ps.* 27. 4.

Post-Communion. We beseech thee, O Lord, that the holy mysteries may make us pure in heart, and, by the gift which they convey, protect us from all sin; through Jesus Christ our Lord.

WEDNESDAY.

The Epistle. 1 Tim. 2. 1-7.
The Gospel. St. Luke 8. 22-25.

SIXTH SUNDAY AFTER TRINITY.

Office. The Lord is my strength: and he is the wholesome defence of his anointed. Save thy people, O Lord, and give thy blessing unto thine inheritance: feed them and set them up for ever. *Ps.* 28. 9, 10.

Psalm. Unto thee will I cry, O Lord my strength; think no scorn of me: lest if thou make as though thou hearest not, I become like them that go down into the pit. *Ps.* 28. 1.

THE COLLECT.

O GOD, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 6. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth

we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Gradual. Turn thee again, O Lord, at the last: and be gracious unto thy servants. *Ps.* 90. 13.

℣. Lord, thou hast been our refuge: from one generation to another. *Ps.* 90. 1.

Alleluia. ℣. Deliver me from mine enemies, O God: defend me from them that rise up against me. *Ps.* 59. 1.

THE GOSPEL. St. Matt. 5. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Offertory. O hold thou up my goings in thy paths: that my footsteps slip not. Incline thine ear to me and hearken unto my words. Shew thy marvellous lovingkindness, thou that art the saviour of them which put their trust in thee, O Lord. *Ps.* 17. 5-7.

Secreta. Be favourable to our supplications, O Lord, and graciously accept these, the offerings of thy servants, that what sacrifice they have made, each one severally, for the honour of thy Name, may be used, in thy goodness, for the salvation of us all; through . . .

Communion. Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord. *Ps.* 27. 7.

Post-Communion. Grant, we beseech thee, O Lord, that we, whom thou hast filled with the heavenly gift, may be purged from our secret faults and be delivered from the snares of the enemy; through . . .

WEDNESDAY.

The Epistle. 1 St. John 2. 21-25.

The Gospel. St. Mark 10. 17-21.

SEVENTH SUNDAY AFTER TRINITY.

Office. O clap your hands together, all ye people: O sing unto God with the voice of melody. *Ps.* 47. 1.

Psalm. He shall subdue the people under us: and the nations under our feet. *Ps.* 47. 3.

THE COLLECT.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 6. 19.

I SPEAK after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

Gradual. Come, ye children, and hearken unto me: I will teach you the fear of the Lord. *Ps.* 34. 11.

℣. They had an eye unto him and were lightened: and their faces were not ashamed.

Alleluia. Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem. *Ps.* 65. 1.

THE GOSPEL. St. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away.

Offertory. Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs, so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee; for they shall not be confounded that put their trust in thee, O Lord. *Song of the Three Children,* 17.

Secreta. Be favourable, O

Lord, to our supplications, and graciously accept the offerings of thy people; and, that none be disappointed of his hope, nor any prayer be made in vain, grant, we beseech thee, that what in earnest faith we seek, we may indeed obtain; through . . .

Communion. Bow down thine ear to me: make haste to deliver me. *Ps.* 31. 2.

Post-Communion. Refreshed, O Lord, with thy gifts, grant, we beseech thee, that by their operation we may be cleansed, and by their help be made secure; through Jesus Christ our Lord.

WEDNESDAY.

The Epistle. Rom. 8. 1-6.
The Gospel. St. Matt. 12. 1-7.

EIGHTH SUNDAY AFTER TRINITY.

Office. We wait for thy loving-kindness, O God: in the midst of thy temple. O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness. *Ps.* 48. 8, 9.

Psalm. Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill. *Ps.* 48. 1.

THE COLLECT.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 8. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

Gradual. And be thou my strong rock, and house of defence, that thou mayest save me. *Ps.* 31. 3.

℣. In thee, O Lord, have I put my trust: let me never be put to confusion. *Ps.* 31. 1.

Alleluia. ℣. Hear my law, O my people. *Ps.* 78. 1.

THE GOSPEL. St. Matt. 7. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one

that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Offertory. For thou shalt save the people that are in adversity: and shalt bring down the high looks of the proud. For who is God but the Lord? *Ps.* 18. 27, 31.

Secreta. O God who, by one perfect sacrifice, hast confirmed and consummated the divers sacrifices of the law, accept this oblation which is offered unto thee by thy faithful servants, and sanctify it with a like blessing to that which thou didst vouchsafe to the gifts of righteous Abel: and may this which each hath offered to the honour of thy majesty be used by thee to the good of all; through . . .

Communion. O taste and see how gracious the Lord is: blessed is the man that trusteth in him. *Ps.* 34. 8.

Post-Communion. May thy beneficent healing, O Lord, both rid us, in thy mercy, of whatsoever is froward, and lead us unto those things which be straight and right; through . . .

WEDNESDAY.

The Epistle. Rom. 5. 8-11.
The Gospel. St. Mark 9. 38-48.

NINTH SUNDAY AFTER TRINITY.

Office. Behold, God is my helper: the Lord is with them that uphold my soul. He shall reward evil unto mine enemies: destroy thou them in thy truth, O Lord, my protector. *Ps.* 54. 4, 5.

Psalm. Save me, O God, for thy Name's sake: and avenge me in thy strength. *Ps.* 54. 1.

THE COLLECT.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. 10. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends

of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Gradual. O Lord our governor, how excellent is thy Name in all the world. *Ps.* 8. 1.

℣. Thou that hast set thy glory above the heavens.

Alleluia. ℣. Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob. Take the psalm: the merry harp with the lute. *Ps.* 81. 1, 2.

THE GOSPEL. St. Luke 16. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

Offertory. The statutes of the Lord are right and rejoice the heart: sweeter also than honey and the honey-comb. Moreover by them is thy servant taught. *Ps.* 19. 8, 10, 11.

Secreta. Receive, we beseech thee, O Lord, the gifts which, from thy bounteous goodness, we offer unto thee: that these most holy mysteries, by virtue and operation of thy grace, may hallow us, in the course of this life present, and, also, bring us to joys everlasting; through . . .

Communion. But seek ye first the Kingdom of God and all these things shall be added unto you. *St. Matt.* 6. 33.

Post-Communion. We beseech thee, O Lord, that this heavenly mystery may refresh us, in both body and soul, and cause us to rejoice in that inward blessing which outwardly we have sought; through . . .

WEDNESDAY.

The Epistle. Rom. 6. 16-18.
The Gospel. St. Luke 16. 10-15.

TENTH SUNDAY AFTER TRINITY.

Office. When I called upon the Lord, he heard my voice

and delivered my soul from the battle that was against me, and brought them down, even God that endureth for ever. O cast thy burden upon the Lord, and he shall nourish thee. *Ps.* 55. 17-20, 23.

Psalm. Hear my prayer, O God; and hide not thyself from my petition. Take heed unto me and hear me. *Ps.* 55. 1, 2.

THE COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. 12. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

Gradual. Keep me, O Lord, as the apple of an eye: hide me under the shadow of thy wings. *Ps.* 17. 8.

℣. Let my sentence come forth from thy presence: and let thine eyes look upon the thing which is equal. *Ps.* 17. 2.

Alleluia. ℣. O Lord God of my salvation, I have cried day and night before thee. *Ps.* 88. 1.

THE GOSPEL. St. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

Offertory. Unto thee, O Lord,

will I lift up my soul: my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me. For all they that hope in thee shall not be ashamed. *Ps.* 25. 1, 2.

Secreta. Grant to us, we beseech thee, O Lord, that we may worthily approach these holy mysteries, inasmuch as here thy memorial sacrifice is pleaded afresh, and the work of our redemption proceeds anew; through . . .

Communion. Then shalt thou be pleased with the sacrifice of righteousness; with the burnt-offerings and oblations upon thine altar, O Lord.

Post-Communion. May this thy sacrament of communion, O Lord, convey to us thy purifying grace, and unite us in the same; through . . .

WEDNESDAY.

The Epistle. 1 Cor. 15. 39-46.
The Gospel. St. Luke 21. 34-36.

ELEVENTH SUNDAY AFTER TRINITY.

Office. God in his holy habitation: he is the God that maketh men to be of one mind in an house: he will give strength and power unto his people. *Ps.* 68. 5, 6, 35.

Psalm. Let God arise, and let his enemies be scattered: let them also that hate him flee before him. *Ps.* 68. 1.

THE COLLECT.

O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. 15. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that, he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Gradual. My heart hath trusted in God and I am helped: therefore my heart danceth for

joy, and in my song will I praise him. *Ps.* 28. 8.

℣. Unto thee will I cry, O Lord; my God, think no scorn of me. *Ps.* 28. 1.

Alleluia. ℣. Lord, thou hast been our refuge: from one generation to another. *Ps.* 90. 1.

THE GOSPEL. St. Luke 18. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

Offertory. I will magnify thee, O Lord, for thou hast set me up: and not made my foes to triumph over me. O Lord my God, I cried unto thee, and thou hast healed me. *Ps.* 30. 1, 2.

Secreta. May these oblations which we have set apart in devotion unto thee be found acceptable, O Lord, and as thou hast allowed them to be offered for the honour of thy Name, vouchsafe to use them for our good, as means of healing grace; through Jesus Christ our Lord.

Communion. Honour the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* 3. 9, 10.

Post-Communion. We beseech thee, O Lord our God, that those whom thou dost now refresh with thy sacraments divine, thou wilt never suffer to be deprived of thy merciful aid; through Jesus Christ our Lord.

WEDNESDAY.

The Epistle. 1 Cor. 6. 15.
The Gospel. St Luke 18. 1.

TWELFTH SUNDAY AFTER TRINITY.

Office. Haste thee, O God, to deliver me: make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul. *Ps.* 70. 1, 2.

Psalm. Let them be turned backward and put to confusion that wish me evil. *Ps.* 70. 1, 2.

THE COLLECT.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

THE EPISTLE. 2 Cor. 3. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

Gradual. I will always give thanks unto the Lord: his praise shall ever be in my mouth. *Ps.* 34. 1.

℣. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. *Ps.* 34. 2.

Alleluia. ℣. O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation. *Ps.* 95. 1.

℣. Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalm. *Ps.* 95. 2.

This verse to be said alternatively with the preceding ℣ throughout the week.

THE GOSPEL. St. Mark 7. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, he hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

Offertory. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people? Turn from thy fierce wrath. Remember Abraham, Isaac and Jacob, thy servants to whom thou swarest to give a land flowing with milk and honey. And the Lord repented of the evil which he thought to do unto his people. *Exod.* 35. 11-14.

Secreta. Look favourably, we beseech thee, O Lord, upon this our service: that what we offer may be a gift acceptable unto thee, and become to us, in our weakness, thine own most mighty aid; through . . .

Communion. The earth is filled with the fruit of thy works, O Lord: that thou mayest bring food out of the earth, and wine that maketh glad the heart of man; and oil to make him a cheerful countenance, and bread to strengthen man's heart. *Ps.* 104. 13, 15.

Post-Communion. We beseech thee, O Lord, that by participation of the blessed sacrament, we may find new strength for soul and body, and that, enjoying this wholesome salvation, we may praise thee for the fulness of thy heavenly grace; through . . .

WEDNESDAY.

The Epistle. 2 Cor 4. 5-11.
The Gospel. St. Matt. 11. 10-24.

THIRTEENTH SUNDAY AFTER TRINITY.

Office. Look upon the covenant, O Lord, and forget not the congregation of the poor for ever; arise, O Lord, and maintain thine own cause: forget not the voice of thine enemies. *Ps.* 74. 20, 21, 23, 24.

Psalm. O God, wherefore art thou absent from us so long? Why is thy wrath so hot against the sheep of thy pasture? *Ps.* 74. 1.

THE COLLECT.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Gradual. Look upon the covenant, O Lord, and forget not the congregation of the poor for ever.

℣. Arise, O God, and maintain thine own cause: and forget not the voice of thine enemies.

Alleluia. ℣. For the Lord is a great God and a great King above all the earth. *Ps.* 74. 20, 21.

THE GOSPEL. St. Luke 10. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him,

saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Offertory. My hope hath been in thee, O Lord: I have said, Thou art my God. My time is is in thy hand. *Ps.* 31. 16, 17.

Secreta. Look favourably, we beseech thee, O Lord, upon the oblations which we offer at thy holy altar, that, being made unto us a means of thy mercy, they may be fruitful to the honour of thy Name; through . . .

Communion. Thou hast given us bread from heaven, O Lord; having every delight and every savour of sweetness.

Post-Communion. May the holy communion of this mystery quicken us, we beseech thee, O Lord; and afford to us the surety of thy pardon and thy power; through . . .

WEDNESDAY.

The Epistle. 1 Thess. 2. 9-13.
The Gospel. St. Matt. 12. 14-21.

FOURTEENTH SUNDAY AFTER TRINITY.

Office. Behold, O God our defender, and look upon the face of thine anointed. For one day in thy courts is better than a thousand.

Psalm. O how amiable are thy dwellings, thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord. *Ps.* 84. 1, 9, 10.

THE COLLECT.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ Our Lord. *Amen.*

THE EPISTLE. Gal. 5. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts.

Gradual. It is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most highest.

℣. To tell of thy lovingkindness early in the morning, and of thy truth in the night season.

Alleluia. ℣. O give thanks unto the Lord and call upon his Name: tell the people what things he hath done. *Ps.* 92. 1, 2; 105. 1.

THE GOSPEL. St. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

Offertory. The angel of the Lord tarrieth round about them that fear him, and delivereth them. O taste and see how gracious the Lord is. *Ps.* 34. 7, 8.

Secreta. Be favourable, O Lord, unto thy people: be favourable unto their oblations; that, being well pleased with this offering thereof, thou mayest vouchsafe to us thy pardon and the fulfilment of our prayers; through . . .

Communion. The bread which I will give is my flesh, which I will give for the life of the world. *St. John* 6. 51.

Post-Communion. Grant, we beseech thee, O Lord, that we who have received thy heavenly sacrament may obtain more fully the eternal redemption; through Jesus Christ our Lord.

WEDNESDAY.

The Epistle. 2 Cor. 6. 14-18.
The Gospel. St. Luke 12. 13-24.

FIFTEENTH SUNDAY AFTER TRINITY.

Office. Bow down thine ear, O Lord, and hear me: my God, save thy servant that putteth his trust in thee. Be merciful unto me, O Lord; for I will call daily upon thee. *Ps.* 86. 1-3.

Psalm. Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul. *Ps.* 86. 4.

THE COLLECT.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy: and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

Gradual. It is better to trust in the Lord: than to put any confidence in man. *Ps.* 118. 8.

℣. It is better to trust in the Lord: than to put any confidence in princes. *Ps.* 118. 9.

Alleluia. ℣. O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have. *Ps.* 108. 1.

THE GOSPEL. St. Matt. 6 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe

you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

Offertory. I waited patiently for the Lord: and he inclined unto me, and heard my calling. And he hath put a new song in my mouth: even a thanksgiving unto our God. *Ps.* 40. 1, 3.

Secreta. Grant to us, we beseech thee, O Lord, that this salutary oblation may be used of thy grace for our cleansing from sin, and to fulfil the mercy of thy goodness towards us; through . . .

Communion. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him, saith the Lord. *St. John* 6. 56.

Post-Communion. May thy sacraments ever cleanse and fortify us, O God, and bring us at the last to salvation everlasting; through . . .

WEDNESDAY.

The Epistle. 1 Tim. 1. 8-14.
The Gospel. St. Luke 20. 1-8.

SIXTEENTH SUNDAY AFTER TRINITY.

Office. Be merciful unto me, O Lord: for I will call daily upon thee. For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee. *Ps.* 86. 3, 5.

Psalm. Bow down thine ear, O Lord, and hear me: for I am poor, and in misery. *Ps.* 86. 1.

THE COLLECT.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 3. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. *Amen.*

Gradual. The heathen shall fear thy Name, O Lord; and all the kings of the earth thy majesty.

℣. When the Lord shall build

up Sion: and when his glory shall appear. *Ps.* 102. 15, 16.

Alleluia. ℣. Ye that fear the Lord, put your trust in the Lord: he is their helper and defender. *Ps.* 115. 11.

THE GOSPEL. St. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

Offertory. Make haste, O Lord, to help me. Let them be ashamed and confounded together, that seek after my soul to destroy it. *Ps.* 40. 16, 17.

Secreta. We beseech thee, O Lord, that thy sacraments may shield and defend us from the attacks of the evil one; through . . .

Communion. Lord, I will make mention of thy righteousness only. Thou, O God, hast taught me from my youth up until now. Forsake me not, O God, in mine old age when I am grey-headed. *Ps.* 71. 14-16.

Post-Communion. We beseech thee, O Lord, by thy heavenly gift, so to take possession of ourselves that the powers of both body and soul may be ever directed unto thee; through . . .

WEDNESDAY.

The Epistle. Col. 2. 8-13.
The Gospel. St. Mark 8. 22-26.

SEVENTEENTH SUNDAY AFTER TRINITY.

Office. Righteous art thou, O Lord: and true is thy judgement. O deal with thy servant according unto thy loving mercy. *Ps.* 119. 137, 124.

Psalm. Blessed are those that are undefiled in the way: and walk in the law of the Lord. *Ps.* 119. 1.

THE COLLECT.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 4. 1.

I THEREFORE the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one bap-

tism, one God and Father of all, who is above all, and through all, and in you all.

Gradual. Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him to be his inheritance. *Ps.* 33. 12.

℣. By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth. *Ps.* 33. 6.

Alleluia. ℣. The right hand of the Lord bringeth mighty things to pass: the right hand of the Lord hath the pre-eminence. *Ps.* 118. 16.

THE GOSPEL. St. Luke 14. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Offertory. I, Daniel, prayed unto my God, and said, Hear, O Lord, the prayer of thy servant, and cause thy face to shine upon thy sanctuary. Mercifully behold this thy people, O God, who are called by thy Name. *Dan.* 9. 4, 17, 18.

Secreta. Cleanse us, we beseech thee, O Lord, by the efficacy of thy sacrifice which we now present before thee, and that we may be meet partakers thereof, may thy mercy lighten upon us; through Jesus Christ our Lord.

Communion. Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared. He shall refrain the spirit of princes: and is wonderful among the kings of the earth. *Ps.* 76. 11, 12.

Post-Communion. Let thy mercy, O Lord, we beseech thee, purify our minds, and renew us with sacraments of heavenly grace, that both in this body and evermore, we may enjoy thy mighty comfort and support; through . . .

WEDNESDAY.

Epistle and Gospel same as on Wednesday after 23rd Sunday (i.e. *Sarum*).

EIGHTEENTH SUNDAY AFTER TRINITY.

Office. Give peace, O Lord, to them that wait for thee, and let thy prophets be found faithful. Hear the prayer of thy servant and of thy people Israel.

Psalm. I was glad when they said unto me: We will go into the house of the Lord. *Ps.* 122. 1.

THE COLLECT.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. 1. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Gradual. I was glad when they said unto me: We will go into the house of the Lord.

℣. Peace be within thy walls: and plenteousness within thy palaces.

Alleluia. ℣. I was glad when they said unto me: We will go into the house of the Lord.

℣. Our feet shall stand in thy gates, O Jerusalem. *Ps.* 122. 7, 1, 2.

The two latter verses to be said in alternation throughout the week.

THE GOSPEL. St. Matt. 22. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool? If David then call him Lord, how is he his Son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

Offertory. Moses consecrated an altar unto the Lord, offering burnt-offerings thereon, and sacrificing a peace offering. and he made an evening sacrifice for a sweet odour to the Lord God in the sight of the children of Israel.

Secreta. We humbly entreat thy majesty, O Lord, that these holy mysteries may enable us to thy perfect deliverance from all evil; through Jesus Christ our Lord.

Communion. Bring presents and come into his courts. O worship the Lord in the beauty of holiness. *Ps.* 96. 8, 9.

Post-Communion. We beseech thee, Almighty God, that by these sanctifying means thou wouldest heal the diseases of our souls, and eternally; through Jesus Christ our Lord.

WEDNESDAY.

The Epistle. Rom. 15. 30-33.
The Gospel. St. Matt. 13. 31-35.

NINETEENTH SUNDAY AFTER TRINITY.

Office. I am the salvation of the people, saith the Lord: out of whatsoever tribulation they shall call upon me, I will hear them: and I will be to them their Lord for ever.

Psalm. Hear my law, O my people: incline your ears unto the words of my mouth. *Ps.* 78. 1.

THE COLLECT.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 4. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Gradual. Let my prayer be set forth in thy sight as the incense, O Lord.

℣. And let the lifting up of my hands be an evening sacrifice. *Ps.* 141. 2.

Alleluia. ℣. They that put their trust in the Lord shall be

even as the mount Sion which may not be removed, but standeth fast for ever; even so is he that dwelleth in Jerusalem. *Ps.* 25. 1.

THE GOSPEL. St. Matt. 9. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

Offertory. Though I walk in the midst of trouble, yet shalt thou refresh me, O Lord: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me. *Ps.* 138. 7.

Secreta. O God, who, in the adorable mystery of this holy communion and sacrifice, dost make us partakers of the divine nature, grant, we beseech thee, that, even as we know this thy truth, so we may, in mind and ways, walk worthily of thy majesty, thou very, one, and most high God; through . . .

Communion. Thou hast charged: that we shall diligently keep thy commandments. O that my ways were made so direct: that I might keep thy statutes. *Ps.* 119. 4, 5.

Post-Communion. We return thanks unto thee, O Lord, who hast quickened us with the holy gift, beseeching thy mercy, that we may be made ever worthier of the grace which we receive; through . . .

WEDNESDAY.

The Epistle. 2 Thess. 2. 15-17; 3. 1-5.

The Gospel. St. Matt. 13. 36-43.

TWENTIETH SUNDAY AFTER TRINITY.

Office. Everything that thou hast done to us, O Lord, thou hast done in true judgement; for we have sinned and not obeyed thy commandments: but glorify thy Name, and deal with us according to the multitude of thy mercy. *Song of the Three Children,* 5-7, 19, 20.

Psalm. Great is the Lord, and highly to be praised: in the city of God, even upon his holy hill. *Ps.* 48. 2.

THE COLLECT.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 5. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

Gradual. The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

℣. Thou openest thine hand: and fillest all things living with plenteousness. *Ps.* 145. 15, 16.

Alleluia. ℣. Out of the deep have I called unto thee, O Lord: Lord, hear my voice. *Ps.* 130. 1.

THE GOSPEL. St. Matt. 22. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Offertory. By the waters of Babylon we sat down and wept: when we remembered thee, O Sion. *Ps.* 137. 1.

Secreta. Grant, O Lord, we beseech thee, that these gifts which we offer in the presence of thy divine majesty, may be made unto us, of saving efficacy; through Jesus Christ our Lord.

Communion. O think upon thy servant, O Lord, as concerning thy word: wherein thou hast caused me to put my trust. The same is my comfort in my trouble. *Ps.* 119. 49, 5.

Post-Communion. May thy healing grace, O Lord, merci-

fully rid us from all frowardness, and make us to cleave steadfastly unto thy commandments; through Jesus Christ our Lord. *Amen.*

WEDNESDAY.

The Epistle. 2 Tim. 2. 1-7.
The Gospel. St, Luke 14. 12-15.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Office. O Lord, the whole world is in thy power, and there is no man that can gainsay thee; for thou hast made all things, heaven and earth, and all the wondrous things under heaven. Thou art Lord of all things. *Esther* 13. 9, 10, 11.

Psalm. Blessed are those that are undefiled in the way: and walk in the law of the Lord. *Ps.* 119. 1.

THE COLLECT.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 6. 10

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness: and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Gradual. Lord, thou hast been our refuge from one generation to another.

℣. Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting and world without end. *Ps.* 90. 1, 2.

Alleluia. ℣. Praise the Lord, O my soul: while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God. *Ps.* 146. 1.

THE GOSPEL. St. John 4. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus

unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

Offertory. There was a man in the land whose name was Job, and that man was perfect and upright and that feared God: whom Satan sought after that he might tempt him: and power was given him by the Lord over his possessions and over his flesh, and he destroyed all his substance and his sons: he smote his flesh also with a grievous boil.

Secreta. May these mysteries, O Lord, we beseech thee, afford unto us the healing of thy heavenly grace; and throughly cleanse our hearts from every evil taint; through . . .

Communion. My soul hath longed for thy salvation; and I have a good hope because of thy word. When wilt thou be avenged of them that persecute me? They persecute me falsely: be thou my help, O Lord my God. *Ps.* 119. 81, 84, 86.

Post-Communion. Make us ever to obey thy commandments, O Lord, we beseech thee, that we may become more worthy of thy holy gifts; through . . .

WEDNESDAY.

The Epistle. 1 Thess. 1. 4-10.
The Gospel. St. Luke 6. 6-11.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Office. If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with thee, O God of Israel. *Ps.* 130. 3, 4.

Psalm. Out of the deep have I called unto thee, O Lord; Lord, hear my voice. *Ps.* 130. 1.

THE COLLECT.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. 1. 3.

I THANK my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of

my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Gradual. Behold, how good and joyful a thing it is, brethren, to dwell together in unity. *Ps.* 133. 1.

℣. It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard. *Ps.* 133. 2.

Alleluia. ℣. He healeth those that are broken in heart.

THE GOSPEL. St. Matt. 18. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Offertory. Remember me, O Lord of all power; and give me proper speech in my mouth that my words may be pleasing unto thee.

Secreta. Favourably receive, O Lord, these offerings which we make, according to the pleasure of thy goodwill, that, by the mighty power of thy loving-kindness, we may be healthfully refreshed; through . . .

Communion. I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. *St. Luke* 15. 10.

Post-Communion. We beseech thee, O Lord, that we who have tasted with our lips of the food of the Immortal Life, may follow the same, hereafter, with a pure and blameless heart; through . . .

WEDNESDAY.

The Epistle. Rom. 3. 19-26.
The Gospel. St. Mark 11. 23-26.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Office. I know the thoughts that I think towards you, saith the Lord, thoughts of peace and not of evil. Then shall ye call upon me, and I will hearken unto you, and I will turn away your captivity from all places. *Jer.* 29. 11, 12, 14.

Psalm. Lord, thou hast become gracious unto thy land: thou hast turned away the captivity of Jacob. *Ps.* 85. 1.

THE COLLECT.

O GOD, our refuge and strength, who art the author of all godliness; be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. 3. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Gradual. It is thou, O Lord, that savest us from our enemies: and puttest them to confusion that hate us.

℣. We make our boast of God all day long: and will praise thy Name for ever. *Ps.* 44. 8, 9.

Alleluia. ℣. He maketh peace in thy borders: and filleth thee with the flour of wheat. *Ps.* 147. 14.

THE GOSPEL. St. Matt. 22. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words,

they marvelled, and left him, and went their way.

Offertory. Out of the deep have I called unto thee, O Lord: Lord, hear my voice. *Ps.* 130. 1.

Secreta. We beseech thee, O Lord, make us wholly to be set upon thy divine service; and that we may wait upon thee, without any spot of offence, do thou cause us to be such in all things as thou dost require; through . . .

Communion. Verily I say unto you, What things soever ye desire, when ye pray believe that ye receive them and ye shall have them. *St. Matt.* 11. 24.

Post-Communion. We, who have now received the gifts of thy sacred mystery, do humbly pray thee, O Lord, that what thou hast commanded us to do in remembrance of thee, may be, in our weakness, thy sufficient succour and support; through . . .

WEDNESDAY.

The Epistle. Rom. 5. 17-21.
The Gospel. St. Matt. 17. 24-27.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Office. I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil. Then shall ye call upon me, and I will hearken unto you, and I will turn away your captivity from all places. *Jer.* 29. 11, 12, 14.

Psalm. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Ps.* 85. 1.

THE COLLECT.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

THE EPISTLE. Col. 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be

partakers of the inheritance of the saints in light.

Gradual. But it is thou, O Lord, that savest us from our enemies: and puttest them to confusion that hate us.

℣. We make our boast of God all day long: and will praise thy Name for ever. *Ps.* 44. 8, 9.

Alleluia. ℣. O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me. *Ps.* 7. 1.

THE GOSPEL. St. Matt. 9. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and, when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

Offertory. Out of the deep have I called unto thee, O Lord: Lord, hear my voice. *Ps.* 130. 1.

Secreta. May the oblation of the gifts here present avail for our cleansing, O Lord, and make us more fit to receive the holy communion of the same; through . . .

Communion. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. *St. Mark* 11. 24.

Post-Communion. We who have received the heavenly gifts do beseech thee, O Lord, not to suffer that to prove our condemnation, which thou didst provide for our healing; through . . .

WEDNESDAY.

The Epistle. 1 Cor. 10. 20-31.
The Gospel. St. Matt. 21. 28-32.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Office. I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil. Then shall ye call upon me, and I will hearken unto you, and I will turn away your captivity from all places. *Jer.* 29. 11, 12, 14.

Psalm. Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Ps.* 85. 1.

THE COLLECT.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Jer. 23. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land.

Gradual. It is thou, O Lord, that savest us from our enemies: and puttest them to confusion that hate us. *Ps.* 44. 8, 9.

℣. We make our boast of God all day long: and will praise thy Name for ever.

Alleluia. ℣. The heathen shall fear thy Name, O Lord: and all the kings of the earth thy majesty. *Ps.* 102. 15.

Or the Verse, Ps. 114. 1, *or* Ps. 138. 1, *may be said throughout the week.*

THE GOSPEL. St. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

Offertory. Out of the deep have I called unto thee, O Lord: Lord, hear my voice. *Ps.* 130. 1.

Secreta. Graciously behold, O Lord, the offering which we are about to make, that it may both do away the evils of our present state, and make us worthy of thy Name; through . . .

Communion. Verily I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. *St. Mark* 11. 24.

Post-Communion. We beseech thee, Almighty God, that our souls being satisfied with the divine gift, may wholeheartedly desire so to be fired by thy Spirit, that, at the coming of Christ thy Son, we may shine in his sight, as the brightness of the firmament, and as the stars, for ever and ever; through . . .

EMBER DAYS IN SEPTEMBER.

See Supplementary Collects, etc.

Ember Days.

The Service for the Third Sunday in Advent, with extra Ember Collects, is always adaptable to Embertide. The ancient Ember days had not the same particular intention.

November 30.

ST. ANDREW'S DAY.

Office. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out, and known me: thou knowest my down-sitting and mine uprising. *Ps.* 139. 1.

As in the case of any other Saints' Days which fall within Advent, there should then be Memorial Collects, i.e., *after the Collect for the Day.*

(i) Advent. (ii) Annunciation.

THE COLLECT.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you

to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Gradual. Thou shalt make them princes in all lands: I will remember thy Name, O Lord. *Ps.* 45. 17, 18.

℣. Instead of thy fathers thou shalt have children; therefore shall the people give thanks unto thee. *Ps.* 45. 17, 18.

Alleluia. ℣. The Lord loved Andrew: even as an odour of sweet fragrance.

Sequence Hymn.

THE GOSPEL. St. Matt. 4. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers;) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Offertory. How dear are thy counsels unto me, O God; O how great is the sum of them. *Ps.* 139. 17.

Secreta. May the share of the blessed Andrew in this our communion and commemoration make our offering the more well-pleasing unto thee; through . . .

Communion. Follow me, and I will make you fishers of men. *St. Matt.* 5. 19.

Post-Communion. We who have received the divine mysteries, O Lord, rejoicing in the festival of St. Andrew, do beseech thee, that even as the glory of the saints may be by thee increased, so also the pardon of ourselves may be by thee fulfilled; through . . .

And so throughout the Octave, this Service shall be said as on the first day, excepting the Sequence, and unless within the season of Advent. In Advent there shall only be the Memorial Collect, save only upon the Octave day itself when the full Service shall be of St. Andrew, if the Octave be not a Saturday or Sunday.*

December 21.

ST. THOMAS THE APOSTLE.

Office. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine up-rising. *Ps.* 139. 1.

THE COLLECT.

ALMIGHTY and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom,

* *Anciently, without the Creed also.*

with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

THE EPISTLE. Eph. 2. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.

Gradual. How dear are thy counsels unto me, O God: O how great is the sum of them.

℣. If I tell them, they are more in number than the sand. *Ps.* 139. 17, 18.

Alleluia. ℣. Their sound is gone out into all lands: and their words unto the ends of the world. *Ps.* 19. 4.

Sequence Hymn.

THE GOSPEL. St. John 20. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

Offertory. Thou shalt make them princes in all lands: they shall remember thy Name from one generation to another. *Ps.* 45. 17, 18.

Secreta. We bring to thee, O Lord, our bounden duty and service, humbly beseeching thee that thou wilt protect in us thy gifts, vouchsafing to us the prayers of the blessed Thomas, thine Apostle, whose confession of thee we honour, while we offer unto thee the sacrifice of praise; through . . .

Communion. Reach hither thy hand, and behold the print of the nails, Alleluia: and be not faithless, but believing. Alleluia, Alleluia.

Post-Communion. May the communion of the divine sacrament and the prayer of the blessed Thomas, thine Apostle, be made helpful to thy people. O Lord, that they may ever and earnestly seek thy salvation for mind and body, and receive of its abundance; through Jesus Christ our Lord.

January 25.

THE CONVERSION OF ST. PAUL.

Office. Let us all rejoice in the Lord, solemnly celebrating this day on which the blessed Paul, by his conversion, made this world the more noble.

Psalm. We commemorate the light given to us by the holy preaching and by the conversion of St. Paul.

THE COLLECT.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts 9. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me,

that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

Gradual. He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles, and they perceived the grace of God which was given unto me. *Gal.* 2. 8, 9.

℣. The grace of God which was bestowed upon me was not in vain: but his grace ever abideth in me.

Alleluia. ℣. St. Paul was a great and chosen vessel: and worthy of all honour.

Sequence Hymn.

THE GOSPEL. St. Matt. 19. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

Offertory. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Secreta. According to the supplication of thy blessed Apostle St. Paul, sanctify, we beseech thee, O Lord, the gifts of thy people, that these things which be acceptable unto thee because thou hast ordained them, may be fraught with grace to us in union with his prayers; through . . .

Communion. Verily, I say unto you that ye who have left all and followed me shall receive an hundred-fold, and shall inherit everlasting life. *St. Matt.* 19. 29.

Post-Communion. Almighty God, who hast appointed that the conversion of St. Paul should be had in remembrance, we beseech thee that we who have been refreshed in the mystery of our salvation, may be enabled to turn wholly from our sins, and to rejoice in bond service unto thee, now and evermore; through . . .

February 2.

THE PRESENTATION OF CHRIST IN THE TEMPLE:

COMMONLY CALLED

THE PURIFICATION OF ST. MARY THE VIRGIN.

THE BLESSING OF CANDLES.

In the Sarum Missal there was a service provided for the Blessing of Candles on this day. The Officiant was either a bishop or a priest, who was vested in a silk cope and in the other sacerdotal array; he stood on the foot-pace of the Altar, and, facing east, said:

℣. The Lord be with you:
℟. And with thy Spirit.

Then "Let us pray": followed by several long prayers, and by what was once, probably, the special Preface in the Eucharist itself, with the usual Sursum Corda, etc., before it. Apparently, the whole blessing of candles had once been part of the Eucharistic Liturgy proper, and had afterwards been separated, perhaps because of the huge Oriental length of its prayers. When the Amen to the Preface had been said, the candles were sprinkled with holy water and censed. The concluding shorter and somewhat beautiful prayers were then said as follows:—

℣. The Lord be with you:
℟. And with thy Spirit.

Let us pray.

O Lord, Holy Father, Almighty and Unfailing Light, who art Creator of all Lights, bless ✠ this light to be borne by thy faithful people in honour of thy Name, that, blessed and sanctified by thee, we may be kindled and enlightened by the brightness of thy glory: and graciously vouchsafe that, even as thou didst cause thy servant Moses to shine in the self-same glow, so thou wilt illuminate our hearts and all our senses, and enable us, at the last, to attain the vision of thine eternal splendour; through Christ our Lord. *Amen.*

Let us pray.

Almighty, everlasting God, who didst send into the world thine only begotten One, begotten before all time yet incarnate of the Virgin Mary according unto time; to be the true and everlasting light for the riddance of the darkness of mankind, and for the entrance of the light of faith and truth; favourably vouchsafe that, even as we are, outwardly, so we may also be inwardly enlightened by the rays of thy spiritual light; through the same thy Son Jesus Christ our Lord.

The Blessing of Candles now finished, they were lighted and distributed, and the Canticle, Nunc Dimittis, was said with Gloria. After each verse its Antiphon was repeated, "A Light to lighten the Gentiles and the glory of thy people Israel."

Here followed the Procession, and the usual order of the Divine Liturgy. (See Sarum Missal, in loco, and Dr Frere's "Use of Sarum" Customary, 1. 132.)

THE HOLY EUCHARIST.

The Office. We wait for thy lovingkindness, O God: in the midst of thy temple. O God, according to thy Name, so is thy praise unto the world's end: thy right hand is full of righteousness. *Ps.* 48. 8, 9.

Psalm. Great is the Lord and highly to be praised: in the city of our God, even upon his holy hill. *Ps.* 48. 8, 9.

THE COLLECT.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only

begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Mal. 3. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Gradual. We wait for thy lovingkindness, O God: in the midst of thy temple. O God, according to thy Name, so is thy praise unto the world's end.

℣. Like as we have heard, so have we seen in the city of our God, even upon his holy hill. *Ps.* 48. 7.

Alleluia. ℣. I will worship toward thy holy temple and praise thy Name. *Ps.* 138. 2.

Sequence Hymn.

The Priest and Sacred Ministers may say the Tract "Nunc Dimittis" in the sedilia, privately.

THE GOSPEL. St. Luke 2. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the Law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary

his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity: and she was a widow of about four-score and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Offertory. Full of grace are thy lips: because God hath blessed thee for ever. *Ps.* 45. 3.

Secreta. Grant, we beseech thee, Almighty God, that just as on this day the sacred gifts receive thy blessing in this divine sacrifice, so we, sharing the devotion of the glorious mother in the presentation of her Son, may have thy light eternal shed upon us; through the same thy Son Jesus Christ our Lord. *Amen.*

Communion. It was revealed unto Simeon by the Holy Ghost that he should not see death before he had seen the Lord Christ. *St. Luke* 2. 26.

Post-Communion. We beseech thee, Almighty God, that thou wouldest make these most holy mysteries, which thou hast provided for our restoration and defence, to be unto us indeed, the blessing which thou didst intend: and that we may be aided by the prayers of St. Mary the Virgin and rejoice with her in thy salvation; through Jesus Christ our Lord.

February 24.

ST. MATTHIAS'S DAY.

Office. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine up-rising. *Ps.* 139. 1.

THE COLLECT.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles: Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

Gradual. How dear are thy counsels unto me, O God: O how great is the sum of them.

℣. If I tell them, they are more in number than the sand. *Ps.* 139. 17, 18.

Tract. Blessed is the man that feareth the Lord: he hath great delight in his commandments.

℣. His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

℣. Riches and plenteousness shall be in his house: and his righteousness endureth for ever. *Ps.* 112. 1-3.

THE GOSPEL. St. Matt. 11. 25

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Offertory. Their sound is gone out into all lands: and their words into the ends of the world. *Ps.* 19. 4.

Secreta. O God who, that the sacred number of thine Apostles might not be wanting in perfection, didst make up for the loss of the traitor by the election of the blessed Matthias; sanctify these gifts here present, and, by their means, confirm us in the power of thy grace; through . . .

Communion. Ye which have followed me shall sit upon thrones judging the twelve tribes of Israel, saith the Lord. *St. Matt.* 19. 28.

Post-Communion. Grant, we beseech thee, Almighty and Merciful God, that, by these holy gifts which we have received, we may enjoy thy pardon and thy peace; and be helped by the prayers of thy saints, especially of the blessed Apostle Matthias; through . . .

March 25.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

Office. Drop down ye heavens from above, and let the skies pour down righteousness: let the earth open and let them bring forth salvation.

Psalm. And let righteousness spring up together: I the Lord have created it.

THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isa. 7. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

Gradual. Lift up your heads, O ye gates, and be ye lift up ye everlasting doors: and the King of glory shall come in. *Ps.* 24. 7.

℣. Who shall ascend into the hill of the Lord? or who shall rise up in his holy place? even he that hath clean hands and a pure heart. *Ps.* 24. 3, 4.

Alleluia. ℣. Hail, Mary, full of grace the Lord is with thee: blessed art thou among women. *St. Luke* 1. 28.

The Priest and the Sacred Ministers at the Sedilia may say the Tract, St. Luke 1. 28, 35, 42 *privately.*

Sequence Hymn.

THE GOSPEL. St. Luke 1. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the

house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Offertory. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb. *St. Luke* 1. 42.

Secreta. Strengthen in our minds, we beseech thee, O Lord, the mysteries of the true faith: that we who firmly confess him that was conceived of a Virgin to be very God and Man, may by the power of the same saving Incarnation, be enabled to attain the eternal joy; through Jesus Christ our Lord. *Amen.*

Communion. Behold a Virgin shall conceive and bear a son: and shall call his name Immanuel. *Isa.* 7. 14.

Post-Communion. O God who, through the message of an angel, didst declare that thy Word should become incarnate in the womb of the blessed Virgin Mary: grant unto us, thy suppliant people, that as we believe her to be truly the mother of God, so we may be helped by her devotion and her prayers; through the same thy Son Jesus Christ our Lord. *Amen.*

If this feast occur on a Sunday in Lent, let it be transferred to the next day; or if on Maundy Thursday, Good Friday or Easter Sunday, to the first week-day after the Octave of Easter.

April 25.

ST. MARK'S DAY.

Office. Hide me, O God, from the froward: and from the insurrection of wicked doers. Alleluia, Alleluia. *Ps.* 64. 2.

Psalm. Hear my voice, O God, in my prayer: preserve my life from fear of the enemy. *Ps.* 64. 1.

THE COLLECT.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the

work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

Alleluia. ℣. The first shall say unto Zion, Behold, behold them, and I will give a bearer of good tidings to Jerusalem. *Isa.* 41. 27.

Sequence Hymn.

THE GOSPEL. St. John 15. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Offertory. O Lord, the very heavens shall praise thy wondrous works, and thy truth in the congregation of the saints. Alleluia, Alleluia. *Ps.* 89. 5.

Secreta. We present these offerings to thee, O Lord, on the festival of Blessed Mark the Evangelist, humbly beseeching thee that even as the proclamation of the gospel made him to be glorious, so we may share the enlightenment of the same and walk accordingly in word and deed; through . . .

Communion. I am the true vine, and ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia. *St. John* 15. 5.

Post-Communion. O Lord our God, who hast blessedly refreshed us with food for the soul, grant, we beseech thee, that at the prayer of Blessed Mark the Evangelist, we may not only frequent this holy mystery, but may in fulness of thy grace appropriate the same; through . . .

May 1*st.*

ST. PHILIP AND ST. JAMES'S DAY.

Office. In the time of their trouble when they cried unto thee, O Lord: thou heardest them from heaven. Alleluia, Alleluia. *Neh.* 9. 27.

Psalm. Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. *Ps.* 33. 1.

THE COLLECT.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may steadfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James 1. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Alleluia. ℣. The righteous man shall stand in great boldness before the face of such as have afflicted him. *Wisdom* 5. 1.

Alleluia. ℣. Did not our heart burn within us, while he talked with us by the way concerning himself.

Sequence Hymn.

THE GOSPEL. St. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from hence-

forth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Offertory. O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints. Alleluia, Alleluia.

Secreta. O God, the Redeemer and the Perfecter of thy church: grant that, at the prayers of thine apostles St. Philip and St. James, we may receive the gifts of thy paschal sacrament according to thine ordinance and their proclamation of the same; through . . .

Communion. Have I been so long time with you and yet hast thou not known me? Philip, he that seeth me hath seen the Father also. Alleluia. Believest thou not that I am in the Father and the Father in me? Alleluia, Alleluia.

Post-Communion. We beseech thee, O Lord, that as we do receive the paschal mystery, we may be upheld by the prayers of thy blessed apostles, Philip and James, by whom we have been taught and led; through . . .

June 11.

ST. BARNABAS THE APOSTLE.

Office. How dear are thy counsels unto me. O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine uprising. *Ps.* 139. 1.

THE COLLECT.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts 11. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he

had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Gradual. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

℣. If I tell them, they are more in number than the sand. *Ps.* 139. 18.

Alleluia. ℣. Their sound is gone out into all lands: and their words into the ends of the world. *Ps.* 19. 4.

Sequence Hymn.

THE GOSPEL. St. John 15. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants: for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Offertory. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Secreta. We offer unto thee, O Lord, the sacrifice of thine own reconciliation upon this feast of thy blessed Apostle Barnabas, at whose prayers, vouchsafe, we beseech thee, that we may both know and follow thy redeeming grace aright; through . . .

Communion. Ye which have followed me shall sit upon thrones, judging the twelve tribes of Israel, saith the Lord. *St. Matt.* 19. 28.

Post-Communion. May the heavenly sacraments, which we offer to thy Majesty, and with which we commemorate the martyrdom of Barnabas thine Apostle, be fraught with saving grace, we beseech thee, O Lord, and be followed by his prayers upon whose day of spiritual joy we have received the same; through Jesus Christ our Lord.

June 24.

ST. JOHN BAPTIST'S DAY.

Office. From the womb of my mother hath the Lord made mention of my name: and he hath made my mouth like a sharp sword: in the shadow of his hand hath he hid me, and made me a polished shaft. *Ps.* 49. 1, 2.

Psalm. It is a good thing to give thanks unto the Lord; and to sing praises unto thy Name, O Most Highest. *Ps.* 92. 1.

THE COLLECT.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isa. 40. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Gradual. Before I formed thee in the belly I knew thee: and before thou camest forth out of the womb I sanctified thee.

℣. The Lord put forth his hand and touched my mouth, and said unto me, Behold, I have put my words into thy mouth. *Jer.* 1. 5, 9.

Alleluia. ℣. Among them that are born of women there hath not risen a greater than John the Baptist. *St. Luke* 7. 28.

Sequence Hymn.

THE GOSPEL. St. Luke 1. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And

he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Offertory. The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Lebanon. *Ps.* 92. 11.

Secreta. We gather our gifts upon thine altar, O Lord, with the special reverence due to his nativity who heralded the coming of the Saviour of the world, and who revealed his presence when he came: and we pray that the work of the Baptist may be extended to ourselves; through Jesus Christ our Lord.

Communion. Thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. *St. Luke* 1. 76.

Post-Communion. May thy Church greatly rejoice in the birth of blessed John the Baptist, O God, inasmuch as it was by him that she discovered the Author of her own new birth, even Jesus Christ thy Son our Lord. *Amen.*

Let this same Service of St. John be said throughout the Octave, excepting when another Feast or Sunday occurs.

June 29.

ST. PETER'S DAY.

Office. Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Acts* 12. 11.

℣. Even so when Peter was come to himself he said . . .

THE COLLECT.

O ALMIGHTY God, who by thy son Jesus Christ didst give to thy Apostle Saint Peter

many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts 12. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garments about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Gradual. Thou shalt make them princes in all lands. I will remember thy Name, O Lord. *Ps.* 45. 17, 18.

V. Instead of thy fathers thou shalt have children: therefore shall the people give thanks unto thee. Alleluia.

V. Thou art Simon Bar-jona, and flesh and blood hath not revealed it unto thee but my father which is in heaven, even the Word of the Father. *St. Matt.* 16. 17.

Sequence Hymn.

THE GOSPEL. St. Matt. 16. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, That thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Offertory. Thou shalt make them princes in all lands: they shall remember thy Name from one generation to another. *Ps.* 45. 17, 18.

Secreta. Grant, O Lord, that the sacrifice which we set apart and offer to thy Name may be accompanied by the prayers of thine Apostles, and be followed by thy most merciful favour and protection; through . . .

Communion. Thou art Peter and upon this rock will I build my Church. *St. Matt.* 16. 18.

Post-Communion. We beseech thee, O Lord, to keep from all adversity those whom thou hast fed with heavenly food; in answer to the prayers of thy holy Apostles, and for the sake of Jesus Christ our Lord. *Amen.*

July 25.

ST. JAMES THE APOSTLE.

Office. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out, and known me: thou knowest my down-sitting and mine uprising. *Ps.* 139. 1.

THE COLLECT.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts 11. 27, and part of Chap. 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also.

Gradual. Their sound is gone out into all lands: and their words into the ends of the world.

℣. The heavens declare the glory of God; and the firmament sheweth his handiwork. *Ps.* 19. 4, 1.

Alleluia. ℣. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Sequence Hymn.

THE GOSPEL. St. Matt. 20. 20.

THEN came to him the mother of Zebedee's children with

her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Offertory. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Secreta. May the martyrdom of thy blessed Apostle, St. James, be remembered in the offerings of thy people, O Lord, that we, too, may be found ready to partake of the Passion, and to be baptized with the baptism of Christ our Lord; by whose merits and at the prayer of whose servant, James, may we be found acceptable unto thee.

Communion. Ye which have followed me shall sit upon thrones, judging the twelve tribes of Israel, saith the Lord. *St. Matt.* 19. 28.

Post-Communion. We beseech thee, O Lord, that we who have been refreshed with thy precious body and blood, may be ever aided by the prayers of thy blessed Apostle, James, on whose feast-day we have received with joy, thy holy gifts, O Saviour of the world; who livest . . .

August 24.

ST. BARTHOLOMEW THE APOSTLE.

Office. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine uprising. *Ps.* 139. 1, 2.

THE COLLECT.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word: Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people:

(and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women:) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

Gradual. Their sound is gone out into all lands: and their words into the ends of the world. *Ps.* 19. 4.

℣. The heavens declare the glory of God: and the firmament sheweth his handiwork. *Ps.* 19. 1.

Alleluia. ℣. How dear are thy counsels unto me, O Lord: O how great is the sum of them. *Ps.* 139. 17.

Sequence Hymn.

THE GOSPEL. St. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Offertory. Thou shalt make them princes in all lands: they shall remember thy Name from one generation to another. *Ps.* 45. 17, 18.

Secreta. We celebrate, O Lord, the feast of thy blessed Apostle Bartholomew, praying thy mercy, that we may indeed take hold upon thy goodness, with his fellowship and prayers, whom we commemorate in the sacrifice of praise; through . . ,

Communion. Ye which have followed me shall sit upon thrones judging the twelve tribes of Israel, saith the Lord.

Post-Communion. We humbly beseech thee, O Lord, that we, who have received the sacrament of salvation, upon this festival of the blessed Apostle Bartholomew, being delivered from all guile, may rightly discern and obediently pursue the revelation of Jesus Christ our Lord, who liveth and reigneth . . .

September 21.

ST. MATTHEW THE APOSTLE.

Office. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine uprising. *Ps.* 139. 1

THE COLLECT.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

THE EPISTLE. 2 Cor. 4. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

Gradual. The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement. *Ps.* 37. 31.

℣. The law of his God is in his heart: and his goings shall not slide. *Ps.* 37. 32.

Alleluia. ℣. The first shall say to Sion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. *Isa.* 41. 27.

Sequence Hymn.

THE GOSPEL. St. Matt. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto him, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Offertory. Thou shalt set a crown of pure gold upon his head. He asked life of thee, and thou gavest it him. Alleluia. *Ps.* 21. 4.

Secreta. We beseech thee, O Lord, that the oblation of thy Church may be assisted by the supplications of thine Apostle and Evangelist, the blessed Matthew, even as by his glorious gospel we have been edified and taught; through . . .

Communion. His honour is great in thy salvation: glory and great worship shalt thou lay upon him, O Lord. *Ps.* 21. 5.

Post-Communion. Joyfully

have we received, O Lord, the blessed sacrament on this feast of thine Apostle and Evangelist, St. Matthew, and now we do beseech thee, that, by his mighty prayers, thy grace may enable us both to accept and to obey that which he proclaimed; through . . .

September 29.

ST. MICHAEL AND ALL ANGELS.

Office. O praise the Lord, all ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words. *Ps.* 103. 20.

Psalm. Praise the Lord, O my soul: and all that is within me praise his holy Name. *Ps.* 103. 1.

THE COLLECT.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Rev. 12. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Gradual. O praise the Lord, all ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words. *Ps.* 103. 20.

℣. Praise the Lord, O my soul: and all that is within me praise his holy Name. *Ps.* 103. 1.

Alleluia. ℣. Even in the presence of the angels (Vulgate) will I sing praise unto thee, O Lord my God. *Ps.* 138. 1.

Sequence Hymn.

THE GOSPEL. St. Matt. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these

little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Offertory. An angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer it with the prayers of all saints; and the smoke of the incense ascended up before God out of the angel's hand. Alleluia. *Rev.* 8. 3, 4.

Secreta. We beseech thee, O Lord, favourably to receive the gift of thy people, and that, with the prayers of all thy saints, it may be made pleasing unto thee by the merits of the Cross, and ascend before thee, in the whole company of heaven, from the hand of thine Archangel Michael; through Jesus Christ our Lord.

Communion. O all ye angels of the Lord, bless ye the Lord: praise him and magnify him for ever. *Song of the Three Children*, 37.

Post-Communion. We humbly beseech thee, O Lord, that, sustained by the aid of thy blessed Archangel Michael, we may already in heart and mind arrive whither we aspire worthily for thine honour and glory; through Jesus Christ our Lord.

October 18.

ST. LUKE THE EVANGELIST.

Office. The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement. The law of his God is in his heart. *Ps.* 37. 31, 32.

Psalm. Fret not thyself because of the ungodly: neither be thou envious against the evil-doers. *Ps.* 37. 1.

THE COLLECT.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Tim. 4. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

Gradual. The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement. *Ps.* 37. 31.

℣. The law of his God is in his heart: and his goings shall not slide. *Ps.* 37. 32.

Alleluia. ℣. The first shall say to Sion: Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. *Isa.* 41. 27.

Sequence Hymn.

THE GOSPEL. St. Luke 10. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Offertory. Thou shalt set a crown of pure gold upon his head: he asked life of thee, and thou gavest it him. Alleluia. *Ps.* 21. 3, 4.

Secreta. By these heavenly gifts, grant to us, we beseech thee, O Lord, to serve thee with a free and perfect heart: that the offerings which we make may by the work of the blessed Evangelist, St. Luke, be turned to our healing and eternal good; through . . .

Communion. His honour is great in thy salvation: glory and great worship shalt thou lay upon him, O Lord. *Ps.* 21. 5.

Post-Communion. Grant, we beseech thee, Almighty God, that what we have received from thy holy altar may be of saving benefit to our souls, and that, by the prayers of thy blessed Evangelist, St. Luke, we may be, therein, preserved for ever; through . . .

October 28.

SS. SIMON AND JUDE, APOSTLES.

Office. How dear are thy counsels unto me, O God: O how great is the sum of them. *Ps.* 139. 17.

Psalm. O Lord, thou hast searched me out and known me: thou knowest my down-sitting and mine up-rising. *Ps.* 139. 1.

THE COLLECT.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Gradual. How dear are thy counsels unto me, O God: O how great is the sum of them!

℣. If I tell them, they are more in number than the sand. *Ps.* 139. 17, 18.

Alleluia. ℣. Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain. *St. John* 15. 16.

THE GOSPEL. St. John 15. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had

not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

Offertory. Their sound is gone out into all lands: and their words into the ends of the world. *Ps.* 19. 4.

Secreta. We beseech thee, O Lord, that we may be purified by these holy mysteries and may the more perfectly celebrate the same for the reverent memory, at this time, of thy holy Apostles, St. Simon and St. Jude; through . . .

Communion. Ye which have followed me shall sit upon thrones, judging the twelve tribes of Israel, saith the Lord. *St. Matt.* 19. 28.

Post-Communion. The divine mystery accomplished, we pray thee, O Lord, we may be ever hallowed by its means, and be helped by the prayers of those under whose apostolic rule thou hast placed us; through . . .

November 1.

ALL SAINTS' DAY.

Office. Let us all be joyful in the Lord, as we keep this festival in honour of All Saints, and in which the very angels do rejoice: and let us together with them sing praises to the Son of God.

Psalm. Rejoice in the Lord, O ye righteous: for it becometh well the just to be thankful. *Ps.* 33. 1.

THE COLLECT.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. *Amen.*

Gradual. O fear the Lord, ye that are his saints: for they that fear him lack nothing. *Ps.* 34. 9.

℣. But they who seek the Lord shall want no manner of thing that is good. *Ps.* 34. 10.

Alleluia. ℣. The saints shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. *Wisdom* 3. 8.

Sequence Hymn.

THE GOSPEL. St. Matt. 5. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

Offertory. O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people: blessed be God. Alleluia.

Secreta. We offer unto thee, O Lord, these gifts of our worship, that they may be pleasing unto thee in commemoration of all the saints, and by thy mercy be made a saving help unto ourselves; through . . .

Communion. Rejoice in the Lord, ye righteous, Alleluia: for it becometh well the just to be thankful. Alleluia. *Ps.* 33. 1.

Post-Communion. Grant to thy faithful people, we pray thee, O Lord, that, in the communion of thy sacrament, they may ever find the joyous fellowship of the saints, and, reverencing them, may, by their unfailing prayers, be strengthened and made safe; through . . .

Collects and Lections

Supplementary to the Book of Common Prayer.

SUGGESTED FOR PRIVATE DEVOTION, ON ITS BLACK LETTER DAYS AND OTHER MEMORABLE OCCASIONS, UNTIL THE NEED OF SUCH IS SUPPLIED MORE PROPERLY BY AUTHORITY.

Others, besides the writer, must have found how little any vital memory of the Saints seems to enter our liturgical commemorations. The older "Common" and "Proper" of Saints are venerable with long and sacred use. It is in no spirit of irreverence that the present almost entirely new set of Collects has been written, but only in the sense that something is needed, nowadays, to quicken interest in the particular Saint, and to revert to some salient memory, or saying, or prayer of the Saint in the commemorative devotion. Some good "Lives of the Saints" will supply the faithful with any forgotten connection, and will suggest, doubtless, many better prayers than these. The Collects that follow are just one form and method of escape from the deadness of our Black Letter Days, and perhaps from a curious sameness in the ancient devotions concerning the Saints. They mean at least a sincere effort to maintain the Communion of the Saints gratefully, with a little refreshing for the memory, and in that living holy fellowship of heart and mind which we may humbly seek, and which, by our Lord's merciful aid, and the example and co-operation of the Saints, may be to us in Him most blessedly fulfilled.

1. THE COMMON OF SAINTS

THE VIGIL OF ANY FEAST.

THE COLLECT.

ALMIGHTY God, pour thy grace into our hearts, we humbly beseech thee, that we may be ready for the solemnity of the morrow, to follow its holy mysteries aright, and be found acceptable in thy sight; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 13. 10-14.

LOVE worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE GOSPEL. St. Luke 13. 31-35.

THE same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

THE VIGIL OF AN APOSTLE OR EVANGELIST.

THE COLLECT.

ALMIGHTY God, may it please thee to dispose us worthily for the feast-day of the blessed *N. . . .*, thy holy *Ap. or Ev. . . .*, that with a devout memory of his example, and under the blessing of his prayers, we may be refreshed upon the Way; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 4. 11-16.

AND he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

THE GOSPEL. St. Matt. 10. 37-42.

HE that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

THE COMMON OF A MARTYR OR MARTYRS.

THE COLLECT.

ALMIGHTY God, who didst give strength and power unto thy people, of old time, to witness faithfully for thee, before this crooked world, and to suffer, for righteousness' sake, with exceeding gladness of thy love: Grant unto us that, by the same Spirit, we may attain a like fidelity and joy; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Cor. 4. 9-16.

FOR I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

THE GOSPEL. St. Matt. 16. 24-27.

THEN said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For

what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Or

St. John 12. 23-26.

AND Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

THE COMMON OF A CONFESSOR AND BISHOP.

THE COLLECT.

ALMIGHTY and most merciful Lord, who hast encouraged thy Church by thy holy bishop and confessor, *S* . . ., grant unto us that, thankfully remembering his victory of faith, we, too, may learn to overcome the world and to glorify thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Wisdom 10. 9-14.

BUT wisdom delivered from pain those that attended upon her. When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours. In the covetousness of such as oppressed him she stood by him, and made him rich. She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all. When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, and left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

Or

1 St. John 4. 1-8.

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that know-

eth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.

THE GOSPEL. St. Matt. 10. 22-33.

AND ye shall be hated of all men for my Name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

THE COMMON OF A CONFESSOR AND DOCTOR.

THE COLLECT.

O GOD, who hast preserved to thy church the excellent teaching of thy holy confessor and doctor, *S . . .*, grant unto us, that we may hold fast the faith once delivered to the saints, and may ever learn more perfectly the fulness of thy truth; through Jesus Christ our Lord. *Amen.*

Or

ALMIGHTY God, who hast so blessed thy church, that her pastors and teachers have opened to thy flock, continually, fresh pastures of thy word, and have drawn unfailingly, for the athirst, pure water out of the wells of thy salvation; grant unto us to cherish the memory of thy holy Confessors and Doctors, and to receive from thee a never-ending succession of the same; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Ecclus. 39. 5-9.

HE will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins. When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in his secrets shall he meditate.

He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

THE GOSPEL. St. Luke 11. 33-36.

NO man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Or an alternative Epistle and Gospel.

THE EPISTLE. 2 Tim. 4. 1-8.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

THE GOSPEL. St. John 14. 23-31.

JESUS answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath

nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

THE COMMON OF ANY CONFESSOR.

THE COLLECT.

HEARKEN to these our prayers, O Lord, which we offer in remembrance of thy holy confessor, *S . . .*, and teach us, by his example, to surrender things earthly for things heavenly, things transitory for things eternal, that now and ever we may be free from the bondage of this world, and serve thee in the liberty of that to come; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Tim. 4. 16-18.

AT my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

THE GOSPEL. St. Mark 13. 9-13.

BUT take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my Name's sake: but he that shall endure unto the end, the same shall be saved.

THE COMMON OF A VIRGIN OR VIRGIN-MARTYR.

THE COLLECT.

ALMIGHTY, everlasting God, grant to us through this commemoration of thy holy servant, *S . . .*, that, honouring the purity and strength with which thou didst invest her, we may receive power to hallow and subdue both soul and body to the purpose of thy will; through Jesus Christ our Lord. *Amen.*

Or

O LORD, who didst commend unto thy Church the preparedness of the wise virgins, grant unto us, in all trials which we endure, and when thou shalt call us, at the last, to be ready with the grace which we may need; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Pet. 1. 1-8.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of

God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

THE GOSPEL. St. Matt. 25. 1-13.

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Or

St. Matt. 13. 44.

AGAIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

A COMMON OF ANY SAINT OR SAINTS.

GRANT, we pray thee, Almighty God, that the holy example of thy saints may urge us to more worthy ordering of our lives: that we may not only honour their festivals in name, but also follow their holiness in deed; through Jesus Christ our Lord. *Amen.*

Collect for St. Felix. Gregorian Sacr.; Mur., ii. 18, *adapted.*

Or

VOUCHSAFE to us, O Lord, such lot and heritage in the communion of thy saints that, reverencing the memory of *S* . . ., we may be instructed by his life and be fortified by his prayers; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Wisd. 5. 1-8.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction; yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it. What hath pride profited us? or what good hath riches with our vaunting brought us?

THE GOSPEL. St. Mark 10. 35-45.

AND James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

THE COMMON OF AN ABBOT, A MONK, OR A HERMIT.

O GOD, who didst call the blessed *S* . . ., to surrender all things for a way of greater perfection in thee, mercifully grant unto us, who are cumbered with much service of the world, to seek the victory over self and worldliness which he achieved; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. 3. 7-16.

BUT what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

THE GOSPEL. St. Luke 18. 18-30.

AND a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

November 29.

VIGIL OF ST. ANDREW, APOSTLE AND MARTYR.

See Common of Saints.

December 6.

ST. NICHOLAS, BISHOP AND CONFESSOR.

THE COLLECT.

ALMIGHTY God, who didst adorn the blessed Nicholas, thy bishop, with many wonderful works, grant, we beseech thee, to all seafarers and to little children, that they be this day renewed with every safeguard of thy grace; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Ps. 107. 21-31.

O THAT men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

THE GOSPEL. St. Matt. 25. 14-23.

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He

also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

December 8.

THE CONCEPTION OF THE BLESSED VIRGIN MARY.

THE COLLECT.

ALMIGHTY and everlasting God, who didst create her that was to be the blessed mother of our Lord, grant unto us so truly to reverence the glorious fitness of thy work that we may share the endless benefits therefrom; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Gen. 3. 8-15.

AND they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

THE GOSPEL. St. Luke 11. 27-29.

AND it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

December 13.

LUCY, VIRGIN AND MARTYR.

THE COLLECT.

ALMIGHTY God who, for the good of thy holy Church, didst number the blessed Lucy among thy virgin martyrs, grant that the light of her faith and love may lead us, now and ever, to sacrifice to thee, likewise, all that we have and are; through Jesus Christ our Lord. *Amen.*

The Epistle and Gospel as in the Common of a Virgin.

December 17.

ST. IGNATIUS OF ANTIOCH, BISHOP, CONFESSOR AND MARTYR.

O GOD, whose servant, the blessed Ignatius, enjoined upon thy Church the strict ob-

servance of unity in thee, mercifully forgive the sins of thy people, that, as there is one Eucharist, one flesh of our Lord Jesus Christ, and one cup unto union in his blood, so we may ever seek the unity of thy Spirit in the bond of peace; through the same Jesus Christ thy Son our Lord. *Amen.*

Suggested by St. Ignatius, Ep. Philadelphians, ch. 4.

THE EPISTLE. Rom. 8. 35-39.

WHO shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE GOSPEL. St. Luke 12. 1-8.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

December 24.

ST. TELEMACHUS, MARTYR.

The Collect, etc., as in Common of a Martyr.

December 31.

ST. SILVESTER, BISHOP AND CONFESSOR.

See in position of Feasts after Christmas Day—Proper of Seasons, p. 34.

THE COLLECT.

For New Year's Eve.

O THOU who art the Beginning and the End, the Almighty God, which is, and which was, and which is to come, do thou graciously enfold us in thine everlasting arms and cleanse us from the soiling of the past: that, being compassed by thine eternity and refreshed by thy redemption, we may serve thee, hereafter, in newness of life; through Jesus Christ our Lord. *Amen.*

January 1.

NEW YEAR'S DAY.

Prayer. We give thee humble thanks, O Lord, in that thou hast spared us to begin another year, notwithstanding our many and our grievous sins: and we beseech thy Majesty to keep us mercifully safe from evils of time to come, that we may, with all for whom we pray, abide eternally in thee; through Jesus Christ our Lord. *Amen.*

January 8.

ST. LUCIAN, PRIEST AND MARTYR.

As in Common of a Martyr.

January 13.

ST. HILARY, BISHOP AND CONFESSOR.

As in the Proper of Seasons, Epiphany-tide, p. 43.

January 17.

ST. ANTHONY, HERMIT.

As in the Common of a Hermit or Monk.

January 18.

ST. PRISCA, VIRGIN AND MARTYR.

Common of a Virgin.

January 20.

ST. FABIAN, BISHOP AND MARTYR.

THE COLLECT.

O GOD, who didst enable thy blessed martyr and bishop, St. Fabian, with wondrous constancy to suffer for thy sake; grant unto us who follow him that, loving thee above all things, we may care little for this world's prosperity, and fear none of its adversities; through Jesus Christ our Lord. *Amen.*

Sarum.

THE EPISTLE. Heb. 11. 33-40.

WHO through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

THE GOSPEL. St. Luke 6. 17-23.

AND he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him,

and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

January 21.

ST. AGNES, VIRGIN AND MARTYR.

THE COLLECT.

ALMIGHTY, everlasting God, who dost choose the weak things of the world to confound the things which are mighty, grant that we who commemorate the blessed Agnes, thy martyr, may ever reverence the purity of childhood and of womanhood, which she preserved; through Jesus Christ our Lord. *Amen.*

Sarum adapted.

Epistle and Gospel as in the Common of a Virgin, pp. 224, 225.

January 22.

ST. VINCENT, DEACON AND MARTYR.

O GOD, who didst allow thy blessed martyr, St. Vincent, to partake gloriously of the sufferings of Christ, grant unto us to bear our cross after thee, as he did, with tranquil patience and with prayer; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in Common of a Martyr, p. 220.

January 26.

ST. POLYCARP, BISHOP AND MARTYR.

O ALMIGHTY God, by whose beloved Son we have received the knowledge of thee, we bless thee, that thou didst grant the blessed Polycarp to be numbered amongst the martyrs who drink indeed of the cup of thy Christ: and we pray thee that being, by the Holy Ghost rendered incorruptible, we may share with all the just, resurrection of both soul and body unto the eternal life; through Jesus Christ our Lord. *Amen.*

Adapted from St. Polycarp's own prayer at his martyrdom. Ep. Smyrnæans. 14.

THE EPISTLE. 1 St. John 3. 10-16.

IN this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

THE GOSPEL. St. Matt. 10. 26-33.

FEAR them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

January 27.

ST. JOHN CHRYSOSTOM, BISHOP, CONFESSOR, AND DOCTOR.

O GOD, who hast straitly charged thy messengers to preach thy word faithfully, and without the fear of man, grant that, having the sincerity of St. John Chrysostom continually in mind, no less than the persecution he incurred, we may be found honest before thee, in word and deed; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common.

February 3.

ST. BLASIUS, BISHOP AND MARTYR.

As in Common of a Martyr, p. 220.

February 5.

ST. AGATHA, VIRGIN AND MARTYR.

THE COLLECT.

O GOD who, amongst the wondrous workings of thy power, hast given to frail women, when suffering for thee, the triumph of the martyrs over pain and death, graciously vouchsafe that, through the example of the blessed Agatha, we may be brought more nearly unto thee, and be made victorious over every evil thing; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Virgin.

February 14.

ST. VALENTINE, BISHOP AND MARTYR.

The Common of a Martyr.

March 1.

ST. DAVID, BISHOP AND CONFESSOR.

O THOU eternal Shepherd of our souls, mercifully grant that we who keep the feast of thy blessed confessor and bishop, David, may steadfastly maintain the heritage of grace for which he strove, to thine honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Epistle and Gospel as in the Common of a Bishop and Confessor.

March 2.

ST. CHAD, BISHOP AND CONFESSOR.

O GOD, who didst give to the blessed Chad, thy bishop and confessor, the eminence of a great humility, pour

upon us, we pray thee, such light of his example as may provoke in us a true lowliness of heart; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Bishop and Confessor.

March 7.

SS. PERPETUA AND FELICITAS, MARTYRS.

O GOD, who didst so comfort thy blessed martyr, Perpetua and her companions, that their prison became to them as a palace and their sufferings as nothing to be accounted of: grant unto us, in whatsoever tribulation, to endure as seeing thee who art invisible; through Jesus Christ our Lord. *Amen.*

All as in the Common of a Martyr.

March 8.

ST. THOMAS OF AQUINUM, CONFESSOR AND DOCTOR.

GRANT us, we beseech thee, O merciful God, according to the prayer of the blessed Thomas,* ardently to desire, prudently to study, rightly to understand, and perfectly to fulfil that which is pleasing to thee, to the praise and glory of thy Name; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common.

March 12.

ST. GREGORY THE GREAT, BISHOP AND CONFESSOR.

ALMIGHTY God, who didst put it into the heart of the blessed Gregory, thy bishop and confessor, to bring the Anglo-Saxons into thy kingdom, mercifully continue thy favour to this our land and people, that there may never be wanting to us the godly ministrations of thy Church; through Jesus Christ our Lord. *Amen.*

* *A daily prayer of St. Thomas himself.*

FOR THE EPISTLE Ecclus. 47. 8-10.

IN all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him. He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

THE GOSPEL. St. Matt. 24. 42-47.

WATCH therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.

March 17.

ST. PATRICK, APOSTLE OF IRELAND.

ALMIGHTY God, who didst kindle in thy servant, the blessed Patrick, an evangelic zeal for souls, whereby he

wrought marvellously for the conversion of Ireland, grant unto us to cherish the fruit of his labours, and to ensue the peace of those whom he loved; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 8. 31-39.

WHAT shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE GOSPEL. St. Mark. 16. 15-20.

AND he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

March 18.

ST. EDWARD, KING AND MARTYR.

Epistle and Gospel as in Common of a Martyr.

March 20.

ST. CUTHBERT, BISHOP AND CONFESSOR.

O GOD, who didst endue the blessed Cuthbert, thy bishop and confessor, with great sanctity and devotion, so that, as well by his apostolic example as by devout prayers and exhortations, he blessed the people committed to his charge, mercifully grant unto all who preach and teach thy word, so to fashion themselves, thereafter, that their behaviour may show first what they study to impart; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in Common of a Bishop and Confessor.

March 21.

ST. BENEDICT, ABBOT.

ALMIGHTY God, who didst call the blessed Benedict, from the midst of an untoward

generation, apart, to learn the discipline of prayer and hallowed fellowship in thee, grant unto us daily to bring our thoughts, and words, and works, into more utter captivity of the obedience of Christ; through the same thy Son our Lord. *Amen.*

Epistle and Gospel as in the Common for a Confessor and Doctor.

March 24.

VIGIL OF THE ANNUNCIATION.

HOLY Lord, Almighty Father, everlasting God, who didst replenish the blessed Virgin Mary with most plentiful grace, and spiritual gifts, whereby she prayed and magnified thee, grant that thy Holy Ghost may, with like grace and inspiration, kindle our hearts to sanctify thy holy Name; through Jesus Christ our Lord. *Amen.*

Henry VIII.'s Primer, 1545.

April 3.

ST. RICHARD, BISHOP AND CONFESSOR.

O LORD most mighty, whose angels speed at thy command to do us service, and whether we sleep or wake, to hold us secure, we praise thee that thou didst thus mercifully deliver the blessed Richard, thy bishop, and pray thy divine providence to follow us, also, all the days of our life; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Bishop and Confessor.

April 4.

ST. AMBROSE, BISHOP AND DOCTOR.

O GOD, who didst send the blessed Ambrose to thy people, to be unto them a true minister of the eternal salvation, grant unto thy Church such steadfastness in thee, that no power of the world may daunt or corrupt her witness of thy truth; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Bishop and Confessor.

April 19.

ST. ALPHEGE, BISHOP AND MARTYR.

O GOD, whose blessed martyr, St. Alphege, glorified thee, in a cruel death, by a fearless courage and care for thy flock, no less than by forgiveness of his foes, grant unto thy people to seek and to obtain this fair integrity in thee; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Heb. 13. 7-17.

REMEMBER them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to-day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priests for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the

camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his Name. But to do good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

THE GOSPEL. St. John 15. 1-7.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

April 23.

ST. GEORGE, THE MARTYR.

O LORD our God, who didst urge thy blessed martyr, St. George, to act and to endure valiantly, so that he has become unto our peoples for an example of heroic strength: purge us from all falsity or other weakness, we humbly beseech thee, that we too may be strong in the power of thy might; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. St. James 1. 2-12.

MY brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

THE GOSPEL. St. Luke 10. 17-24.

AND the seventy returned again with joy, saying Lord, even the devils are sub-

ject unto us through thy Name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

May 2.

ST. ATHANASIUS, BISHOP AND DOCTOR.

All as in the Common of a Confessor and Doctor.

May 3.

THE INVENTION OF THE CROSS.

O GOD, who hast ascended thy most holy Cross, and hast given light to the darkness of the world, vouchsafe to illumine, visit, and comfort, both our hearts and bodies, with the glory of thy salvation, who livest and reignest God, world without end. *Amen.*

Slightly expanded from the Primer of 1545.

THE EPISTLE. Gal. 6. 7-18.

BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Ye see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of

our Lord Jesus Christ be with your spirit. Amen.

THE GOSPEL. St. John 3. 1-15.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus, by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

May 6.

ST. JOHN THE EVANGELIST BEFORE THE LATIN GATE.

O LORD, who didst protect thy beloved disciple from the power of the enemy, and didst turn the decree of the persecutor into a Day of Revelation, mercifully grant unto thy people, in any earthly trial, to put their trust in thee, who art the End, and who, with the Father, and the Holy Ghost, livest and reignest, God Almighty, for ever and ever. *Amen.*

THE EPISTLE. Rev. 1. 1-11.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of

the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

THE GOSPEL. St. John 21. 19-24.

THIS spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

May 19.

ST. DUNSTAN, BISHOP AND CONFESSOR.

The Common of a Confessor and Bishop, p. 221.

May 26.

ST. AUGUSTINE, BISHOP AND CONFESSOR, APOSTLE OF THE ENGLISH.

O GOD, who didst raise up the blessed Augustine for the conversion of the English, grant, we pray thee, that there may be ever preserved to thy Church, in this land, her most ancient faith, and own worship, and ministry, as may most help the people whom she serves; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Confessor and Bishop.

May 27.

THE VENERABLE BEDE.

WE thank thee, O Lord, who art the truth, for thy faithful ones in every age, and, this day, for the Venerable Bede; beseeching thee, that as to him thou didst grant sweetly to partake of the words of thy wisdom and knowledge, thou wilt also vouchsafe to all who seek thee, that, some time or

other, they may come to thee, the fountain of all wisdom, and appear eternally before thy face, who livest and reignest, world without end. *Amen.*

From the concluding words of the Venerable Bede's "Ecclesiastical History," slightly adapted.

Epistle and Gospel as in the Common of a Confessor.

June 1.

ST. NICOMEDE, PRIEST AND MARTYR.

O GOD, who didst inspire the blessed Nicomede with such care for thy martyrs that, at the cost of his own life, he sought reverent burial for their remains, grant unto us an unfailing memory of their example, and that we honour all thy departed, in the communion of saints; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in Common of a Martyr.

June 5.

ST. BONIFACE, BISHOP AND MARTYR, APOSTLE OF GERMANY.

O THOU God and Father of us all, who, through the blessed Boniface, didst kindle such a torch of thy love, that heathen peoples were enlightened with the glory of the gospel of Christ, do thou preserve among the nations that holy light which is their saving health, and that faith which is our only hope; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Martyr.

June 9.

ST. COLUMBA, APOSTLE OF SCOTLAND.

O GOD, who, by the blessed Columba and that goodliest fellowship of saints, didst shed abroad thy holiness and truth, graciously extend to us such a measure of thy love, that we may labour with a like energy of grace, and may maintain the honour of thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. 2. 1-12.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we

exhorted and comforted and charged every one of you, as a father doth his children. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

THE GOSPEL. St. Matt. 28. 16-20.

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

June 14.

ST. BASIL OF CÆSAREA, BISHOP, CONFESSOR, AND DOCTOR.

As in Common of a Confessor and Bishop.

June 20.

TRANSLATION OF ST. EDWARD, KING AND MARTYR.

As in the Common of a Martyr.

June 22.

ST. ALBAN, PROTOMARTYR OF ENGLAND.

ALMIGHTY Lord, who didst endue the blessed Alban, thy martyr, with a glorious charity and courage, so that he protected a servant of thine and suffered in his stead, grant unto us all, as thou shalt give us opportunity, to defend the weak, and to support the true; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Martyr.

June 30.

COMMEMORATION OF ST. PAUL.

As on the Conversion of St. Paul.

July 2.

VISITATION OF THE BLESSED VIRGIN MARY.

O GOD, who didst prompt the most holy Virgin Mary, the mother of thine only begotten Son, to visit the blessed Elizabeth, for a mutual joy and strengthening in thee, mercifully grant, that being protected from all adversities and in the bonds of faith with thy whole Church, we may enjoy the grace of thy perpetual visitation; through Jesus Christ our Lord. *Amen.*

Adapted from Sarum.

FOR THE EPISTLE. Mal. 3. 16-18.

THEN they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

THE GOSPEL. St. Luke 1. 39-47.

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her by the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

July 4.

TRANSLATION OF ST. MARTIN, BISHOP AND CONFESSOR.

As in the Common of a Bishop and Confessor.

July 15.

TRANSLATION OF ST. SWITHIN, BISHOP AND CONFESSOR.

As in the Common of a Bishop and Confessor.

July 20.

ST. MARGARET, VIRGIN AND MARTYR.

As in the Common of a Martyr.

July 22.

ST. MARY MAGDALENE.

MERCIFUL Father, give us grace, that, repenting us of our manifold offences, and receiving a lively faith for the remission of our sins, we may be rendered whole, like Mary Magdalene, from whatsoever ills, and attain the glory of the resurrection; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Phil. 3. 7-14.

BUT what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

THE GOSPEL. St John 20. 11-18.

BUT Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

July 26.

ST. ANNE, THE MOTHER OF THE BLESSED VIRGIN MARY.

O GOD and Father of our Lord Jesus Christ, from whom every fatherhood in heaven and earth is named, vouchsafe, on this day of the blessed parent, St. Anne, to renew, in thy people, the consecration of the family, its affections and responsibilities, with increasing holiness unto thee, that this and every generation may be hallowed by thy love and fear; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 6. 1-10.

CHILDREN, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Finally, my brethren, be strong in the Lord, and in the power of his might.

THE GOSPEL. St. Matt. 15. 1-9.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they

wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

August 1.

LAMMAS DAY.

O GOD, who didst so effect the release of thine apostle, St. Peter, that, being loosed from his chains, he departed unhurt; bring to nought, we pray thee, the bondage of our sins and mercifully bring us forth out of all evils; through Jesus Christ our Lord. *Amen.*

From Sarum.

THE EPISTLE. Acts 12. 1-11.

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

THE GOSPEL. St. Matt. 18. 19, 20.

AGAIN I say unto you, That if two of you shall agree on earth as touching any thing

that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

August 6.

THE TRANSFIGURATION OF OUR LORD.

In the Sarum Missal there was a special prayer on this day for "Blessing of the Grapes."

COLLECT *for the Transfiguration.*

O GOD, who, on this day, didst reveal from heaven, unto the fathers of the Old Testament and the New, thine only begotten Son, transfigured in a wonderful manner; grant unto us, we beseech thee, so to behold that glory of our Lord as to bear the suffering through which he doth lead us; who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Partly Sarum.

THE EPISTLE. 1 St. Pet. 4. 12-19.

BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgement must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear! Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

THE GOSPEL. St. Mark 9. 1-13.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came

down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

August 7.

FEAST OF THE NAME OF JESUS.

THE COLLECT.

O GOD, who hast made the most glorious name of thy Son, Jesus Christ our Lord, to be above every name dear unto thy people, and dreadful only to spirits of evil: mercifully vouchsafe, that all who reverence this Name of JESUS upon earth may receive the support of its holy consolations, during this life present, and be crowned with triumphant gladness in that which is to come; through the same Jesus Christ our Lord. *Amen.*

Abridged from Sarum.

THE EPISTLE. Acts 4. 6-12.

AND Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Or

Phil. 2. 5-11.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

THE GOSPEL. St. Matt. 1. 20-25.

BUT while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

August 10.

ST. LAWRENCE, DEACON AND MARTYR.

ALMIGHTY God, who didst cause thy blessed deacon and martyr, St. Lawrence, to see wherein the true riches of thy church consist, and that her treasures most precious are in the hearts of the holy, the beneficent, the devout, we pray thee to anoint our eyes, likewise, with the eye-salve of thy truth, that we may see and use all things in thy light, according to their heavenly worth; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. 9. 5-15.

THEREFORE I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

THE GOSPEL. St. Matt. 6. 19-24

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt,

and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

August 15.

THE FALLING ASLEEP OF THE BLESSED VIRGIN MARY.

ALMIGHTY God, who didst send forth thy Son, made of a woman, that we might be redeemed and receive the adoption of sons: grant that, beholding what Majesty did become incarnate for our sakes, we may, with all generations, call her blessed, through whom as Virgin-Mother of our Lord, we have been thus blest: to thine honour and glory, who livest and reignest in the unity of the Spirit, ever one God, world without end. *Amen.*

Epistle and Gospel as on the Conception of the Blessed Virgin Mary, December 8.

August 21.

ST. BERNARD OF CLAIRVAUX, ABBOT.

O GOD, we thank thee for the holy life and doctrine of thy blessed servant, St. Bernard, praying thee, of thy mercy, that we profit by his humility, his purity, his love, and be not, for our sins, disinherited of his prayers; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Confessor and Doctor.

August 28.

ST. AUGUSTINE, CONFESSOR, BISHOP, AND DOCTOR.

THE COLLECT.

O GOD, who didst appoint the blessed Augustine, a doctor of the Catholic faith, and to expound the mysteries of holy writ, for the edification of thy church, grant unto us to gather knowledge from his doctrine and to be stablished through his prayers, in the name and grace of Jesus Christ our Lord. *Amen.*

Sarum, slightly altered.

Epistle and Gospel as in the Common of a Confessor and Doctor.

August 29.

THE BEHEADING OF ST. JOHN BAPTIST.

Collect as on the Nativity of St. John Baptist.

FOR THE EPISTLE. Isa. 28. 14-22.

WHEREFORE hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Sion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make

haste. Judgement also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

THE GOSPEL. St. Mark 6. 17-29.

FOR Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

August 31.

ST. AIDAN OF LINDISFARNE, BISHOP AND CONFESSOR.

O GOD who, by the blessed Aidan and that goodliest fellowship of saints, didst shed abroad thy holiness and truth, graciously extend to us such a measure of thy love that we may labour with a like energy

of grace, and may maintain the honour of thy name; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as on St. Columba's Day, June 9.

September 1.

ST. GILES, ABBOT AND CONFESSOR.

Collect as in the Common for any Saint.

Epistle and Gospel as on the Sunday previous.

September 7.

ST. EVURTIUS, BISHOP AND CONFESSOR.

As in the Common of a Bishop and Confessor.

September 8.

THE NATIVITY OF THE BLESSED VIRGIN MARY.

ALMIGHTY, eternal God, who by the operation of the Holy Ghost didst wonderfully prepare the body and soul of the glorious Virgin and Mother Mary, to the end it should be a meet habitation for thy only begotten Son, grant that we may be saved from all instant evils and eternal death, through the inestimable merits of him, in the remembrance of whose death we take joy and comfort, by the same Christ our Lord. *Amen.*

(*Bp. Hilsey's Primer*, 1539.)

Epistle and Gospel as on the Conception of the Blessed Virgin Mary, December 8.

September 14.

THE EXALTATION OF THE HOLY CROSS.

O GOD, who hast ascended thy most holy Cross, and hast given light to the darkness of the world, vouchsafe to illumine, visit, and comfort, both our hearts and bodies with the glory of thy salvation, who with the Father and the Holy Ghost, reignest God for ever more. *Amen.*

(*Adapted from Primer*, 1545.)

THE EPISTLE. 1 Cor. 1. 18-31.

FOR the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen,

yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.

THE GOSPEL. St. John 12. 23-33.

AND Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

September 17.

ST. LAMBERT, BISHOP AND MARTYR.

O GOD, who didst give to thy Church in the blessed Lambert a glorious example of patience and humility, grant, we beseech thee, that we may learn to act, under bitter provocation, with similar sweetness; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as for a Martyr.

September 26.

ST. CYPRIAN, BISHOP AND MARTYR.

ALMIGHTY God, we praise thee for thy holy bishop and martyr, St. Cyprian, in that while he discerned the transitoriness of this present evil world, he yet laboured the more earnestly for thine everlasting kingdom, and for the stability of thy Church: mercifully grant that, in our day and generation, we may serve thee faithfully and for the common weal; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Martyr.

September 30.

ST. JEROME, PRIEST, CONFESSOR, AND DOCTOR.

O GOD, who didst vouchsafe, by the blessed Jerome, that doctor of thy church, to manifest afresh the sacred verities of holy writ, grant, we beseech thee, that, like him, we may be diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of

the flesh; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Confessor and Doctor.

October 1.

ST. REMIGIUS, BISHOP AND CONFESSOR.

Collect, Epistle and Gospel as in the Common of a Bishop and Confessor.

October 4.

ST. FRANCIS OF ASSISI, ABBOT.

O GOD, who didst call thy servant, the blessed Francis, to repair the ruin to thy church which worldliness had wrought, grant unto thy people, that they may gladly eschew the vanities of this world, and, loving all thy creatures holily in thee, may, like St. Francis, serve thee joyfully in them, with singleness of heart; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Gal. 6. 14-18.

BUT God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

THE GOSPEL. St. Matt. 10. 1-11.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

October 6.

ST. FAITH, VIRGIN AND MARTYR.

Collect, Epistle and Gospel as in the Common of a Virgin.

October 9.

ST. DENYS, BISHOP AND MARTYR.

Collect, Epistle and Gospel as of a Martyr.

October 13.

TRANSLATION OF KING EDWARD, CONFESSOR.

Collect, Epistle and Gospel as of any Saint.

October 17.

ST. ETHELDREDA, VIRGIN.

Collect, Epistle and Gospel as of a Virgin.

October 25.

ST. CRISPIN, MARTYR.

Collect, Epistle and Gospel as of a Martyr.

November 2.

ALL SOULS' DAY.

COMMEMORATION OF THE FAITHFUL DEPARTED.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: we humbly commend all souls of the christianly departed into thy hands, as into the hands of a faithful Creator and most merciful Saviour; that whatsoever defilements they may have contracted in this miserable and naughty world being purged and done away, they may be presented pure and without spot before thee; through the precious blood and merits of thy Son, our Saviour, Jesus Christ. *Amen.*

Book of Common Prayer

Or

GRANT, we beseech thee, merciful Lord, to thy faithful people, *departed this life*, pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

21 *Trinity. Book of Common Prayer.*

Or

ALMIGHTY, everlasting God, to whom no prayer is ever made without hope of thy mercy: be gracious to all souls of thy servants, now departed this life, that, being loosed from the bonds of sin and death, they may, with all thy people, be satisfied from thine eternal joys; through Jesus Christ our Lord. *Amen.*

Expanded from Gelasian Sacramentary and Queen Elizabeth's Primer, 1559.

Or

O GOD, who hast the keys of death and of the grave, we beseech thee to open upon all souls living or departed the glory of thy heavenly light; that, being cleansed and comforted of thee, we, together with thy servants now at rest, may know thy beatific joys; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. 4. 13.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord

in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL. St. John 11. 21-27.

THEN said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

November 6.

ST. LEONARD, CONFESSOR.

Collect, Epistle and Gospel as in the Common of a Confessor.

November 11.

ST. MARTIN, BISHOP AND CONFESSOR.

ALMIGHTY God, who didst vouchsafe to the blessed Martin, thy bishop and confessor, not only a great pitifulness whereby he helped the needy, but also a wise discernment of spirits, by which he escaped the snares of the devil, mercifully grant unto us a right judgement in all things, and a ready promptitude to do thy will; through Jesus Christ our Lord. *Amen.*

Collect, Epistle and Gospel as in the Common of a Bishop and Confessor.

November 13.

ST. BRITIUS, BISHOP AND CONFESSOR.

All as in the Common of a Bishop and Confessor.

November 15.

ST. MACHUTUS, BISHOP AND CONFESSOR.

All as in the Common of a Bishop and Confessor.

November 17.

ST. HUGH, BISHOP AND CONFESSOR.

O GOD, who hast given unto thy Church not a spirit of fearfulness but of power, and of love, and of a sound mind, grant that we stir up thy gift which is in us, and, after the example of St. Hugh, thy faithful bishop and confessor, maintain thy righteous will with holy boldness, and thy Sovereign Majesty with reverent fear; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as in the Common of a Bishop and Confessor.

November 20.

ST. EDMUND, KING AND MARTYR.

O GOD, who didst give unto thy servant Edmund so to love the people of his realm as to endure a cruel death rather than forsake them, mercifully grant that, like the holy king and martyr, we may use thine earthly honours only for the public good, and be cleansed from selfishness at heart; through Jesus Christ our Lord. *Amen.*

Epistle and Gospel as of a Martyr.

November 22.

ST. CECILIA, VIRGIN AND MARTYR.

Collect, Epistle and Gospel as of a Martyr.

November 23.

ST. CLEMENT, BISHOP AND MARTYR.

O GOD, the all-seeing Ruler of spirits, and the Lord of all flesh, who hath chosen us in Christ Jesus to be a people for thine own possession, grant unto every soul that is called after thy glorious, holy Name, faith, reverence, and peace, patience and longsuffering, self-control, purity and soundness of mind, even according to the prayer of the blessed Clement — graces agreeable to thy Name; through Jesus Christ our Protector and High Priest, by whom, unto thee, be glory and majesty, and power, and honour, now and for evermore. *Amen.*

(*Adapted from St. Clement's own prayer at the end of his first Epistle to the Corinthians (ch. 64). It may have been used by him when celebrating the Eucharist, and, anyway, links our devotion to that first century of the Church.*)

Epistle and Gospel as in the Common of a Confessor and Doctor.

November 23.

ST. CATHARINE OF ALEXANDRIA, VIRGIN AND MARTYR.

As in the Common of a Virgin and Martyr.

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3. DIVERS MEMORIALS AND OCCASIONS.

1. CONCERNING THE ANGELS.

Collect as for St. Michael and All Angels.

THE EPISTLE. Rev. 19. 9-10.

AND he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me. These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

THE GOSPEL. St. John 5. 1-4.

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

2. CONCERNING THE HOLY GHOST.

COME, holy Spirit of God, inspire thou the hearts of them that believe in thee, and kindle in them the fire of thy love; through Jesus Christ our Lord. *Amen.*

Bishop Hilsey's Primer, 1539.

Or

The Collect for Whit-Sunday.

THE EPISTLE. Eph. 1. 15-23.

WHEREFORE I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

THE GOSPEL. St. John 14. 23-31.

JESUS answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

3. CONCERNING ANY SAVING GOOD FOR THE PEOPLE, OR IN ANY TIME OF NEED.

O GOD who, by the grace of the Holy Ghost, dost pour into the hearts of thy faithful people the gift of thy divine love, grant to thy servants and handmaids, for whom we pray, thy merciful health of mind and body that they may love thee with all their strength, and may do, with their whole heart, every such thing as shall please thee; through Jesus Christ our Lord. *Amen.*

Adapted Sarum.

FOR THE EPISTLE. Isa. 43. 1-7.

BUT now thus saith the Lord that created thee, O Jacob, and he that formed thee, O

Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

THE GOSPEL. St. Luke 12. 22-32.

AND he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

4. FOR PEACE.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed, give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

Sarum and Book of Common Prayer.

FOR THE EPISTLE. Isa. 57.13-21.

WHEN thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-

block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.

THE GOSPEL. St. John 16. 31-33.

JESUS answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Post-Communion. O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom, defend us thy humble servants in all assaults of our enemies that we surely trusting in thy defence may not fear the power of any adversaries; through the might of Jesus Christ our Lord. *Amen.*

5. FOR THE PENITENT AND THE RECONCILED.

Collect as in the Commination, or as for Ash Wednesday.

THE EPISTLE. Rom. 5. 8-11.

BUT God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

THE GOSPEL. St. Matt. 9. 10-13.

AND it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

6. FOR ANY SORROW OF HEART.

THE COLLECT.

O GOD, who despisest not the sighing of a contrite heart nor the desire of such as be sorrowful; mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

Sarum and Book of Common Prayer.

THE EPISTLE. 2 Cor. 1. 3-7.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

THE GOSPEL. St. John 16. 20-22.

VERILY, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish for the joy that a man is born into the world. And you therefore now have sorrow: but I will see you again and your heart shall rejoice, and your joy no man taketh from you.

7. FOR THE SICK.

ALMIGHTY and everlasting God, the eternal health of them that put their trust in thee, hearken unto us who implore thy merciful aid for the sick, especially . . ., that, being restored perfectly to health, he may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

Sarum.

THE EPISTLE. St. James 5. 13-16.

IS any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent

prayer of a righteous man availeth much.

THE GOSPEL. St. Luke 4. 38-40.

AND he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

8. IN TIME OF WAR.

O GOD, the Sovereign Ruler of all kingdoms as also of their kings, who dost heal even while thou dost chastise us, and by whose compassion we are preserved: pitifully extend thy mercy towards us, that, by thy power, peace and tranquillity being firmly secured, we may use the same to our amendment and restoration; through Jesus Christ our Lord. *Amen.*

Adapted Sarum.

THE EPISTLE. Rom. 8. 18.

FOR I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Or

Isa. 26. 1-14.

THE GOSPEL. St. Mark 11. 22-26.

AND Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive,

if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

9. IN TIME OF PESTILENCE.

O GOD who, of thy mercy alone, didst avert the destruction of the Ninevites, and that thou mightest the better display thy mercy, didst give them space for repentance, we beseech thee to look in pity on thy people, now humbly entreating the same, and for that very mercy's sake, suffer them not to perish, in this mortality, whom thou hast redeemed by the blood of thine only begotten Son, Jesus Christ our Lord. *Amen.*

Adapted Sarum.

10. ON DAYS OF INTERCESSION FOR THE MISSIONS OF THE CHURCH.

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works (especially in the extension and establishment of thy kingdom, at home and abroad), to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Rom. 10. 13-18.

THE GOSPEL. St. Matt. 28. 18-20.

From Special Services in Diocese of Southwark, and included here by kind permission of the Diocesan.

O GOD our heavenly Father, who didst manifest thy love by sending thine only begotten Son into the world that all might live through him: pour thy Spirit upon thy Church that it may fulfil his command to preach the gospel to every creature; send forth, we beseech thee, labourers into thy harvest: defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through Jesus Christ our Lord. *Amen.*

(Authorised also by Convocation and published by the S.P.C.K.)

11. AT ROGATIONTIDE.

O GOD, who hast created all things in Christ, through him and unto him; in whom, also, thou hast made them to consist; mercifully grant unto thy people, that, giving him the pre-eminence in all things, they may find their creature-wants supplied, and thy blessing upon both body and soul; through him who liveth and reigneth, with thee and the Holy Ghost, one God, world without end. *Amen.*

Or

O GOD, the creator and preserver of all mankind, mercifully forgive the sins of thy people, and though we be unworthy of thy so many and bountiful gifts, yet do thou, of thy grace, continue to sustain us, that our garners may be full and plenteous with all manner of store; that there be no decay and no complaining in our streets; and that thou mayest give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them; through Jesus Christ our Lord. *Amen.*

FOR THE EPISTLE. Isa. 55. 6-13: THE GOSPEL. St. Luke 11. 5-14.

Other Prayers for Rogationtide from Special Forms of Service for the Diocese of Southwark (published by the S.P.C.K., and also kindly permitted here by the Diocesan).

ALMIGHTY God, who hast blessed the earth that it should be fruitful, and bring forth everything that is necessary for the life of men, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; we beseech thee of thine infinite goodness to hear us, who now make our prayers in supplication unto thee. Remember not our sins but thy promise of mercy. Vouchsafe to bless the lands, and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy lovingkindness that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Jesus Christ our Lord. *Amen.*

Following the design of the above Special Forms of Service for the Diocese of Southwark (which see), we should pray on Rogation Monday as above for temporal blessings: on Rogation Tuesday for Missions of the Church abroad (see herein No. 10): on Rogation Wednesday for the Home Missions of the Church (see herein No. 12, as on Ember Days).

12. EMBER DAYS.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they

may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. Eph. 4. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel part of the ninth Chapter of St. Matthew, as followeth.

St. Matt. 9. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

From Special Forms of Service in Diocese of Southwark, published by the S.P.C.K., and also kindly permitted here by the Diocesan.

Let us pray for the Clergy.

O GOD, who makest thine angels spirits, and thy ministers a flame of fire; vouchsafe, we beseech thee, to stir up and confirm the sacred grace of orders in all stewards of thy mysteries; that as ministering spirits they may gather out of thy kingdom all things that offend, and may kindle in the hearts of all that fire which thou camest to send upon the earth: who with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. *Amen.*

Let us pray for the Spirit of Zeal.

O LORD our Saviour, who hast warned us that thou will require much of those to whom much is given: Grant that we, whose lot thou hast cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means, to extend to others what we enjoy; and as we have entered into the labours of other men, so to labour that in their turn other men may enter into ours, to the fulfilling

of thy holy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

13. FEAST OF THE DEDICATION OF A CHURCH.

ALMIGHTY God, who, year by year, dost renew to us the day of the dedication of this Church, and who hast brought us safely before thy holy mysteries again: hearken unto the prayers of thy people, and mercifully vouchsafe that whosoever shall enter this thy holy house, to make his petition before thee, may be made joyful because thou hast granted his desire; through Jesus Christ our Lord. *Amen.*

Adapted Sarum.

THE EPISTLE. 1 St. Pet. 2. 1-5.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

THE GOSPEL. St. Matt. 21. 12-16.

AND Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

14. THANKSGIVING FOR THE HARVEST.

O ALMIGHTY, everlasting God, who didst make the heaven, and the earth, and the sea, and all that in them is; who dost not leave thyself without witness, giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness, we give thee humble thanks for this renewal of the harvest, which is of thy goodness towards us; and we beseech thee to fulfil us with thy grace, to use the same as in thy service, and for the benefit of all; through Jesus Christ our Lord. *Amen.*

Or

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy

keep us in the same; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 2 Cor. 9. 6-15.

BUT this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift.

THE GOSPEL. St. John 4. 31-36.

IN the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

Or

St. Matt. 6. 25-34.

ADDITIONAL COLLECTS FOR THE HARVEST THANKSGIVING.

For the Spiritual Food and Service of God's Will.

ALMIGHTY God, who hast bidden us by our Lord Jesus Christ to labour rather for the food of the eternal life which he shall give unto us, than for the meat which perisheth, grant unto us such thankfulness for thy temporal blessings, and such trust in thy fatherly providence, as may free our hearts for thy blessed will; through Jesus Christ our Lord. *Amen.*

For the Spiritual Harvest in Ourselves.

O GOD of our fathers, who hast been ever with thy servants to sanctify and prosper their honest industry for thee, be pleased to direct them in the way everlasting, and to sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same; through Jesus Christ our Lord. *Amen.*

For the Harvest of the Earth.

O LORD, who didst behold the fields of the world white already unto harvest, we pray

thee to send forth more labourers into thy harvest, with power to reap the nations for fruit unto life eternal, that, at the in-gathering of the same, thou mayest see of the travail of thy soul and be satisfied: who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

15. AT A MARRIAGE.

THE COLLECT.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

Or

HEAR us, we beseech thee, almighty and merciful God, that what is ministered by our office, may, by thy blessing, be perfectly fulfilled; through Jesus Christ our Lord. *Amen.*

Adapted Sarum.

THE EPISTLE. Eph. 6. 15-33.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

THE GOSPEL. St. Matt. 19. 3-6.

THE Pharisees also came unto him, tempting him, and saying unto him, Is it

lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

16. FOR A FRIEND OR FRIENDS.

O GOD, who art ready to justify even the ungodly, and who wouldest not the death of the sinful: we humbly pray thy Majesty to protect thy servant *N*... with heavenly aid, for he putteth his trust in thee. And keep him under thy perpetual defence, that being stedfast in thy service, he may, by no temptation whatsoever, be separated from thee, or fall short of the fulness of thy gift; through Jesus Christ our Lord. *Amen.*

Adapted from Sarum.

17. AT THE BURIAL OF THE DEAD.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator and most merciful Saviour: most humbly beseeching thee, that it may be precious in thy sight, and, being washed in the blood of thine immaculate Lamb, whatsoever defilements it may have contracted in the midst of this miserable and naughty world, may be purged and done away; and that it may be presented pure and without spot before thee: to which blessed end do thou, in thy mercy, bring us all; through Jesus Christ our Lord. *Amen.*

Or

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

Or

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

THE EPISTLE. 1 Thess. 4. 13-18.

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus

died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

THE GOSPEL. St. John 6. 37-40.

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

ALTERNATIVE PRAYERS.

WE commend into thy hands of mercy, most merciful Father, the soul of this our brother departed *N*..., and his body we commit to the earth, beseeching thine infinite goodness, to give us grace to live in thy fear and love, and to die in thy favour: that when the judgement shall come which thou hast committed to thy well beloved Son, both this our brother, and we, may be found acceptable in thy sight, and receive that blessing, which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father: receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honour of Jesus Christ our only Saviour, Mediator, and Advocate. *Amen.*

1549 *Prayer Book.*

ALMIGHTY God, we give thee hearty thanks for this thy servant, whom thou hast delivered from the miseries of this wretched world, from the body of death and all temptation; and, as we trust, hast brought his soul, which he committed into thy holy hands, into sure consolation and rest: grant, we beseech thee, that at the day of judgement his soul and all the souls of thine elect, departed out of this life, may with us and we with them, fully receive thy promises, and be made perfect altogether; through the glorious resurrection of thy Son, Jesus Christ our Lord. *Amen.*

1549 *Prayer Book.*

18. COMMEMORATION OF THE BLESSED SACRAMENT.

O GOD, who hast caused the glorious mystery of the Body and the Blood of our Lord Jesus Christ to abide with us: grant to us, we beseech thee, so to venerate his presence upon earth, that we may be counted worthy to enjoy the vision of him in heaven; through the

same thy Son Jesus Christ our Lord. *Amen.*

From ancient Latin Collect for Corpus Christi.

O OUR Saviour and Redeemer, Jesus Christ, who in thy last supper with thine apostles didst consecrate thy blessed Body and Blood under the form of bread and wine; grant us, we beseech thee, ever stedfastly to believe, and gladly to acknowledge thy infinite and almighty power, thy incomprehensible love towards us, that we may alway worthily receive the same Blessed Sacrament, according to thy holy ordinance, and thereby obtain increase of all goodness, in unity of spirit, with thee our Head, and by the same thy Spirit, with all the company of them that be truly thine, which be thy spiritual and mystical Body, and our spiritual and Christian brethren: hear us, our Saviour Christ, for thy Name's sake. *Amen.*

The Primer, 1545.

Epistle and Gospel as at Corpus Christi.

19. OF ALL SAINTS.

WE beseech thee, good Lord, that thou being pleased with the prayer of all thy holy saints, wilt both grant us pardon of our defaults, and give us also perpetual remedy for them: by Christ our Lord. *Amen.*

Bishop Hilsey's Primer, 1539.

20. OF THE HOLY APOSTLES.

ALMIGHTY God, regard not our infirmity, for that the burden of our iniquity oppresseth us: grant that by the prayer of thy glorious Apostles we may have relief and strength to follow the confession of their faith; through Christ our Lord. *Amen.*

The Primer, 1545.

21. OF THE HOLY MARTYRS.

GRANT to us, Almighty God, that we which know that thy glorious martyrs were strong in confession of thy faith, may have the joy of their fellowship in everlasting gladness; through Christ our Lord. *Amen.*

The Primer, 1545.

22. OF THE BENEFIT OF ABSOLUTION.

WE beseech thee, O Lord, to shew upon us thine exceeding great mercy, which no tongue can worthily express, and that it may please thee to deliver us from all our sins, and also from the pains that we have deserved for them. Grant this, O Lord, through our only Mediator and Advocate, Jesus Christ. *Amen.*

The Primer, 1545.

23. OF ANY COMPRECATION CONCERNING THE BLESSED VIRGIN MARY.

O GOD, who didst will thy Son to be incarnate of the womb of the Blessed Virgin Mary, grant to thy meek petitioners, that we which believe her verily to be the mother of God, by her prayers before thee may be helped. By the same our Lord Christ.

Bishop Hilsey's Primer, 1539.

24. OF PARENTS BEREAVED.

O GOD, the fountain of life, whose ways are hidden, and whose work is wonderful;

who makest nothing in vain and lovest that which thou hast made: comfort the souls of thy servants, who by the early death of this thy child are sorely smitten and bereaved: and grant that they may so love and serve thee in this present life, that they together with *him* may in the end obtain the fulness of thy promises, and be clothed with the perfection of glory in thy eternal kingdom; through the merits of thy Son our Saviour Jesus Christ. *Amen.*

From the Burial Service of a Baptized Child, as in project before Convocation.

25. AT THE ANOINTING OF THE SICK.

THE Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under earth, do bow and obey: be now and evermore thy defence, and make thee know and feel, that there is no other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the Sign of the Cross, saying thus:

AS with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of his infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for his great mercy (if it be his blessed will) to restore unto thee thy bodily health and strength to serve him: and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever his goodness (by his divine and unsearchable providence) shall dispose of thee: we, his unworthy ministers and servants, humbly beseech the eternal majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: who also vouchsafe mercifully to grant unto thee ghostly strength, by his holy spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: who by his death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. *Amen.*

First Prayer Book of Edward VI., 1549.

26. COMMEMORATION OF THE DEPARTED.

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An Index of Collects

(BOOK OF COMMON PRAYER)

AND

Occasional Prayers

FOR

Memorials at the Divine Service

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Ancient Litanies and Bidding Prayers

ANCIENT LITANIES AND BIDDING PRAYERS

1. FROM THE LEOFRIC MISSAL (9TH CENTURY).

LET us pray, dearest brethren, the mercy of God for our brothers and sisters, from east to west, that they may pray for us also, howsoever divided in different places; through Christ our Lord.

Let us pray also for the unity of the churches, for the sick, for the feeble, for captives, for penitents, for those in sorrow, for those who travel by sea, for those who make any journey, for those who are occupied in works of mercy, for the spirits of the departed, and for the excommunicate, that the Lord God may give them the power to repent; through Christ our Lord.

Let us pray also the mercy of the Lord, for the souls of our dear ones at rest, that the Lord may vouchsafe to them a peaceful refreshment, and, in a place of quiet and consolation, may allow them to profit by the intercession of his saints; through Jesus Christ our Lord.

We offer to thee, O Lord Jesu Christ, this prayer, from the rising of the sun to the going down thereof, on the right hand and on the left, in honour and glory of the humanity and divinity of Christ; in honour and glory of all the grades of heavenly beings, of the archangels Michael and Gabriel; in honour and glory of the patriarchs, prophets, apostles and martyrs; for all maidens; for faithful penitents; for all the married; for those who are not exceedingly good or bad; for all who deserve our prayer and supplication; through the same Jesus Christ our Lord.

(Quoted in the Latin, from the Leofric Missal (9th century), by Dr Warren, "Liturgy and Ritual of Celtic Church," p. 253).

2.

Let us say all things out of a full heart and mind; Lord, have mercy.

O thou who dost but look upon the earth and thou makest it to tremble; We pray thee, O Lord, hear and have mercy.

For the highest tranquillity and peace of our times; We pray thee, O Lord, hear and have mercy.

For the Holy Catholic Church which is to the uttermost parts of the earth; We pray thee, O Lord, hear and have mercy.

For our father, the Bishop, for all bishops, priests, and deacons, and for all the clergy; We pray thee, O Lord, hear and have mercy.

For this place and for those who dwell in it; We pray thee, O Lord, hear and have mercy.

For our most Christian king and his whole realm; We pray thee, O Lord, hear and have mercy.

For all who have been placed in positions of eminence:

For maidens, widows and

orphans; We pray thee, O Lord, hear and have mercy.

For penitents, and for those who are preparing for baptism and confirmation; We pray thee, O Lord, hear and have mercy.

For those who in holy Church have yielded fruits of mercy:

O Lord God of all virtues, hear our prayers. We pray thee, O Lord, hear and have mercy.

We are mindful of the holy apostles and of the martyrs, that they may pray for us, and that we may be found worthy of pardon; We pray thee, O Lord, hear and have mercy.

We entreat the Lord to grant unto us a Christian and peaceful end: Vouchsafe to fulfil this, O Lord.

And to maintain in us the bond of charity, we do entreat the Lord; Vouchsafe to fulfil this, O Lord.

We do entreat our Holy God to preserve the sanctity and the purity of the Catholic faith; Vouchsafe to fulfil this, O Lord.

Let us all say, O Lord, hear and have mercy.

From the Latin, as quoted by Dr Warren, "Liturgy and Ritual of the Celtic Church," a parallel Missal Litany with No. 1 (which was, with others similar, in use in the Church of these islands) from Bona's print of "an ancient MS. in the Library of Fulda." They both show Eastern influence and origin.)

A BIDDING PRAYER OF THE YORK USE.

DEAR friends, ye shall make a special prayer unto God Almighty . . . and before the whole fair fellowship of heaven, for the peace and strength of holy Church throughout the world. And, in general, for all men and women of religion, but specially for all those who have taken charge and care of Christian souls, that God give them grace so to fulfil the same as may be well-pleasing unto God, and for the salvation of souls.

Also ye shall pray for the prosperity and welfare of the realm, for the king and his council. that God send him good counsel, wisdom, and grace, so to act hereafter as may be pleasing to God, and, in all things, as may be for his kingdom's good.

And for all the lords, gentles, and commonalty, and, especially, for our fellow-parishioners that God, of his mercy will keep them, notwithstanding all perils of body and soul.

Also ye shall pray for all Christian souls, that are in the state beyond death, there abiding the mercy of God. And especially for all those souls that most need to be prayed for, and who have fewest friends.

For all of whom, let us pray as God would have us,

Our Father . . .

(From MS. York Manual, as edited by Canon Simmons in "Lay Folks Mass Book," p. 74, transliterated, etc, from the old English of that.)

"AN ORDER AND FORM OF BIDDING OF THE BEDES BY THE KING'S COMMANDMENT."

YE shall pray for the whole congregation of Christ's Church, and specially for the Church of England, wherein, *first*, I commend to your devout prayers the king's most excellent majesty, . . . for . . . the queen, and for the prosperity of the noble prince, his son.

Secondly. Ye shall pray for the Clergy, Lords Temporal, and

Commons of this realm, beseeching Almighty God to give every one of these, in his degree, grace to use themselves in such wise as may be his well-pleasing, the king's honour, and the weal of the realm.

Thirdly. Ye shall pray for the souls that be departed, abiding the mercy of Almighty God, that it may please him rather at the contemplation of our prayers to grant them the fruition of his presence.

Bishop Hilsey's Manual of Prayers or Prymer, 1539.

The Office of Preparation

THE OFFICE OF PREPARATION

Antiphon. Remember not, Lord, our offences.

PSALM 84. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God. Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house : they will be alway praising thee. Blessed is the man whose strength is in thee : in whose heart are thy ways. Who going through the vale of misery use it for a well : and the pools are filled with water. They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion. O Lord God of hosts, hear my prayer : hearken, O God of Jacob. Behold, O God our defender : and look upon the face of thine Anointed. For one day in thy courts : is better than a thousand. I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness. For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life. O Lord God of hosts : blessed is the man that putteth his trust in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

PSALM 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob. Thou hast forgiven the offence of thy people : and covered all their sins. Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation. Turn us then, O God our Saviour : and let thine anger cease from us. Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another? Wilt thou not turn again, and quicken us : that thy people may rejoice in thee? Shew us thy mercy, O Lord : and grant us thy salvation. I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again. For his salvation is nigh them that fear him : that glory may dwell in our land. Mercy and truth are met together : righteousness and peace have kissed each other. Truth shall flourish out of the earth : and righteousness hath looked down from heaven. Yea, the Lord shall show lovingkindness : and our land shall give her increase. Righteousness shall go before

him : and he shall direct his going in the way.

Glory be . . .
As it was . . . *Amen.*

PSALM 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery. Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee. Be merciful unto me, O Lord : for I will call daily upon thee. Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee. Give ear, Lord, unto my prayer : and ponder the voice of my humble desires. In the time of my trouble I will call upon thee : for thou hearest me. Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest. All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name. For thou art great, and doest wondrous things : thou art God alone. Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name. I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore. For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell. O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes. But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth. O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid. Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

Glory be . . .
As it was . . . *Amen.*

PSALM 116. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer; that he hath inclined his ear unto me : therefore will I call upon him as long as I live. The snares of death compassed me round about : and the pains of hell gat hold upon me. I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous : yea, our God is merciful. The Lord preserveth the simple : I was in misery, and he helped me. Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee. And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling. I will walk before the Lord : in the land of the living. I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars. What reward shall I give unto the Lord : for all the benefits that he hath done unto me? I will receive the cup of salvation : and call upon the Name of the Lord. I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints. Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine

handmaid; thou hast broken my bonds in sunder. I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord. I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be . . .
As it was . . . *Amen.*

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O Lord: Lord, hear my voice. O let thine ears consider well: the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it? For there is mercy with thee: therefore shalt thou be feared. I look for the Lord; my soul doth wait for him: in his word is my trust. My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch. O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption. And he shall redeem Israel: from all his sins.

Glory be . . .
As it was . . . *Amen.*

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins.

Or an Alternative Devotion from the Psalms.

Antiphon. Come, O Lord, and visit us in peace, that we may rejoice before thee with a perfect heart.

PSALM 15. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill? Even he, that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart. He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour. He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord. He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance. He that hath not given his money upon usury: nor taken reward against the innocent. Whoso doeth these things: shall never fall.

Glory be . . .
As it was . . . *Amen.*

PSALM 5. 7, 8.

BUT as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

Glory be . . .
As it was . . . *Amen.*

PSALM 26. *Judica me, Domine.*

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall. Examine me, O Lord, and prove me: try out my reins and my heart. For thy loving-kindness is ever before mine eyes: and I will walk in thy truth. I have not dwelt with vain persons: neither will I have fellowship with the deceitful. I have hated the congregation of the wicked: and will not sit among the ungodly. I will wash my hands in inno-

cency, O Lord : and so will I go to thine altar ; that I may shew the voice of thanksgiving : and tell of all thy wondrous works. Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth. O shut not up my soul with the sinners : nor my life with the bloodthirsty ; in whose hands is wickedness : and their right hand is full of gifts. But as for me, I will walk innocently : O deliver me, and be merciful unto me. My foot standeth right : I will praise the Lord in the congregations.

Glory be . . .
As it was . . . *Amen.*

PSALM 27. *Dominus illuminatio.*

THE Lord is my light, and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid? When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell. Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him. One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple. For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone. And now shall he lift up mine head : above mine enemies round about me. Therefore will I offer in his dwelling an oblation with great gladness : I will sing and speak praises unto the Lord. Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me. My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek. O hide not thou thy face from me : nor cast thy servant away in displeasure. Thou hast been my succour : leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me : the Lord taketh me up. Teach me thy way, O Lord : and lead me in the right way, because of mine enemies. Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong. I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living. O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart ; and put thou thy trust in the Lord.

Glory be . . .
As it was . . . *Amen.*

PSALM 36. 5-12.

THY mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds. Thy righteousness standeth like the strong mountains : thy judgements are like the great deep. Thou, Lord, shalt save both man and beast ; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings. They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river. For with thee is the well of life : and in thy light shall we see light. O continue forth thy

lovingkindness unto them that know thee : and thy righteousness unto them that are true of heart. O let not the foot of pride come against me : and let not the hand of the ungodly cast me down. There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Glory be . . .
As it was . . . *Amen.*

Antiphon. Come, O Lord, and visit us in peace : that we may rejoice before thee with a perfect heart.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father . . .

℣. And lead us not into temptation :
℟. But deliver us from evil.
Amen.
℣. I said, Lord, have mercy upon me.
℟. Heal my soul, for I have sinned against thee.
℣. Turn thee again, O Lord, at the last :
℟. And be gracious unto thy servants.
℣. Let thy mercy, O Lord, be shewed upon us :
℟. As we do put our trust in thee.
℣. Let thy priests be clothed with righteousness :
℟. And thy saints sing with joyfulness.
℣. Cleanse me, O Lord, from my secret faults :
℟. And keep thy servant also from presumptuous sins.
℣. O Lord, hear my prayer :
℟. And let my cry come unto thee.
℣. The Lord be with you :
℟. And with thy spirit.

Let us pray.

O God of all grace, mercifully hear our prayers, and, by the gift of thy Spirit, enlighten both our hearts and our understandings : that we may worthily attend these holy mysteries, and love thee with an everlasting love.

Almighty God, unto whom all hearts be open, all desires known . . .

Enkindle, O Lord, our bodies and our souls with the fire of the Holy Ghost, that we may serve thee in chastity of the flesh, and appear before thee with a pure heart.

We pray thee, O Lord, that the Holy Ghost, the comforter, which proceedeth from thee, may illumine and inspire our minds ; and that he may lead us, according to the promise of thy Son, into all truth.

We pray thee, O Lord, that the power of the Holy Ghost may light upon us ; and that, being purified by his grace, we may be guarded from all hurt to body or soul, and prospered in the service of thy will, according to his might.

God, who didst teach the hearts of thy faithful people . . .

Come, Holy Ghost, cleanse our consciences and sanctify our wills with heavenly visitation ; that our Lord Jesus Christ, when he cometh, may find in us a place where he may abide ; who liveth and reigneth with the Father in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

PRAYERS OF PREPARATION FROM THE SARUM MISSAL.

1. O GOD, who dost make unworthy ones to become worthy, sinners to be just and holy, and the impure to be pure, cleanse my heart and body from every taint and influence of sin, and cause me to minister worthily and earnestly at thy holy altars; also mercifully grant, that, on this altar to which I so unworthily approach, I may offer sacrifices acceptable and pleasing to thy lovingkindness on behalf of my own sins and errors, and numberless daily transgressions, and for all that may be there, and for everyone united to me by ties of friendship or kindred, as likewise for those who speak ill of me and oppose me with any sort of spite, and for the remission of the sins of faithful Christians living and departed; and through him, be my homage and sacrifice acceptable unto thee, who offered himself to thee, a sacrifice on our behalf, even Jesus Christ thy Son our Lord.

2. O LORD, I am not worthy that thou shouldest come under my roof, but trusting in thy lovingkindness I draw nigh unto thine altar, to the sacrament of the Body and Blood of thine only begotten Son. As one sick I come to the physician of life, as one blind to the light of the eternal splendour, as one in want to the Lord of heaven and earth, naked to the King of Glory, the sheep to the shepherd, the thing made to its creator, desolate to the kind consoler, unhappy to the pitiful, guilty to him that bestoweth pardon, imploring the abundance of thy great mercies, to the end that thou wouldest vouchsafe to heal my sickness, to cleanse away my defilement, to enlighten my blindness, to enrich my poverty, to clothe my nakedness, to bring home the wandering, to comfort the forsaken, to reconcile the guilty, to pardon the sinner, to forgive the wretched, to restore life to the condemned, and justification to the dead; that I may receive thee, Bread of the angels, King of kings and Lord of lords, in chastity of body and purity of mind, with such contrition of heart and depth of tears, such spiritual delight and heavenly joy, such fear and trembling, such reverence and honour, such faith and humility, such purpose and love, such devotion and thanksgiving, as I ought and as is only meet, that It may avail unto eternal life for me and in remission of all my sins. *Amen.*

3. ALMIGHTY and merciful God, grant to me, I pray thee, that I may receive not only the sacrament of the Lord's very Body and Blood, but also the full benefit of the sacrament; and that I may be made perfectly one with his Mystical Body and numbered among the members of the same. O most loving Father, desiring to receive thy beloved Son, here beneath the earthly veils, grant that I may hereafter behold him with Face unveiled, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

4. O MOST loving-kind Lord and Saviour, Jesu Christ, I pray thee that, with the aid of the prayers and ex-

ample of thy Mother most blessed, and of all the saints, I may be taught of thee and admitted to the so marvellous sacrament of thy Body and Blood with such purity of heart and cleanness of mind, such devotion and reverence, as is but right and urgent for my soul. O most benign Lord Jesu Christ, may my heart discern the delights of thy blessed presence; may It clear away all spiritual languor; may It be the absolution of my wrong-doings; may It be a protection against measureless perils of this world; and be pleased to grant that my own sinful soul may now so feed on thee by faith in this her pilgrimage, that she may receive from thee the virtue of the sacrament and unto thee perfect her way, unhindered by Satan. Mortify in my members and in my heart all bodily feelings and sensual desires, that thou, the King of virgins and lover of chastity, mayest have in my tabernacle a quiet abiding-place. O Lord, thou knowest what and how many are the disquietudes with which my soul is tried, but do thou, O Lord, who art the chief physician, come and heal me; to whom has been given all power and dominion, through endless ages upon ages. *Amen.*

THE INTENTION.

O GOD of heaven and earth, incomprehensible and merciful, I, an unworthy sinner and most lowly minister of thy Church, do offer to thy Divine Majesty the most august sacrifice of the Body and Blood of thy Son; in token of the honour and love which are thy due; for thy boundless praise and glory; in acknowledgment of thy supreme excellence and majesty, of thy rule over all creation, and of our subjection and dependence upon thee:

In memory and reverence of the Blessed Incarnation, Life, Passion, Death, Resurrection, and Ascension of the same thy Son, and in obedience to his command that we should make remembrance of him:

In thanksgiving for all the blessings which thou hast vouchsafed to bestow on me, an unworthy sinner, and on all thy creatures:

In honour, and for the increase of the bliss and glory of the Blessed Virgin Mary, of all thine angels and saints (*especially* S . . ., whose feast we celebrate to-day):

In propitiatory memorial sacrifice for my own sins and those of all the world:

For my present and future needs of body and soul; and for those of my parents, benefactors, brethren, sisters, kindred, connections, neighbours, and dearest friends:

For the present and eternal welfare of all priests and ministers of the Church, of all committed to my charge; of all mine enemies, of all to whom I have been an offence or cause of sin, and of all to whom I am in anywise bound:

For the edification and exaltation of the Holy Catholic Church:

For the harmony and concord of Christian princes and nations, and of all Christian people:

For the consolation, help, healing, patience, and deliverance of the afflicted, the poor, the captives, the tempted, the sick, and the dying:

For the conversion of unbelievers:

For the rising again of them that fall:

For the perseverance of the righteous:

For the refreshment, rest, and peace of all the faithful departed:

But, *chiefly*, I offer it *for the intention of . . .*

Receive, O Lord, this my oblation, in union with that love wherewith thy Son our Lord Jesus Christ loved us and gave himself for us, who liveth and reigneth with thee and the Holy Ghost, God for ever and ever.

Or, more shortly,

I desire to celebrate the Holy Eucharist, and to consecrate the body and blood of our Lord Jesus Christ, in most solemn commemorative sacrifice, and according to his command, as an act of adoration and thanksgiving, to the praise of Almighty God, in honour of all the Church triumphant, supplicating for the holy souls of the Church expectant, and for the faithful militant upon earth, together with all who need or desire my prayers, as for myself also, and *especially* . . . that God may be thus glorified, and that all persons and concerns, for which we pray, may enjoy the grace of his communion and find his favourable acceptance; through Jesus Christ our Lord. *Amen.*

Adapted from the Priest's Prayer Book.

PSALMS SUITABLE FOR DEVOTION IMMEDIATELY BEFORE THE SERVICE.

PSALM 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee; send thee help from the sanctuary: and strengthen thee out of Sion; remember all thy offerings: and accept thy burnt-sacrifice; grant thee thy heart's desire: and fulfil all thy mind. We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions. Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholesome strength of his right hand. Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God. They are brought down, and fallen: but we are risen, and stand upright. Save, Lord, and hear us, O King of heaven: when we call upon thee.

The Gloria.

PSALM 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee. Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth: and keep the door of my lips. O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

The Gloria.

PSALM 96. 6–9.

GLORY and worship are before him: power and honour are in his sanctuary. Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power. Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts. O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

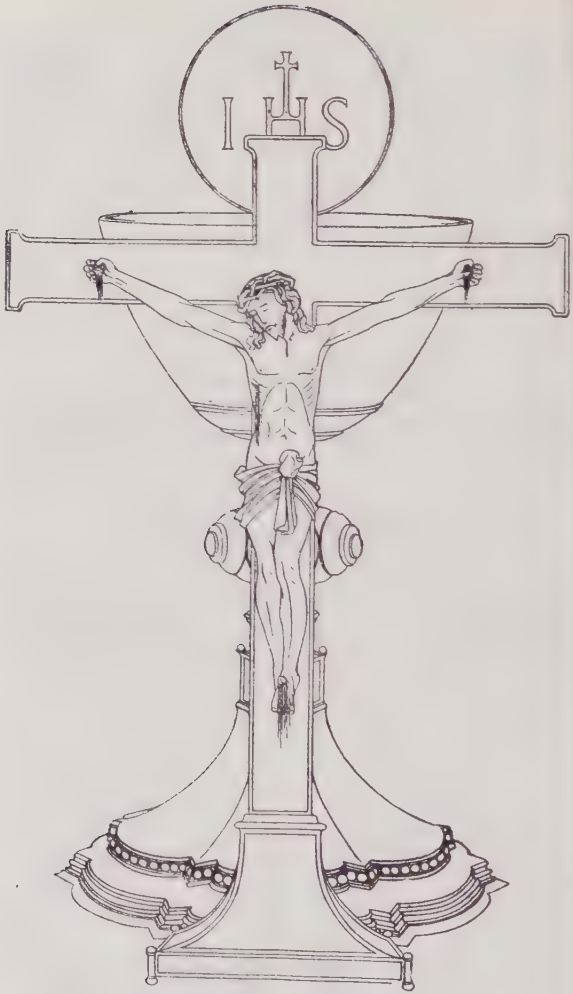
The Gloria.

The Order of the Administration of the Lord's Supper

OR

Holy Communion.

WITH CEREMONIAL DIRECTIONS, AFTER THE ENGLISH USE OF SARUM; AND FORMS OF PRIVATE DEVOTION TO ASSIST WHOLESOME COMMON PRAYER.



Designed and drawn by W. H. Bromage.

THE ORDINARY OF THE HOLY EUCHARIST

THE PREPARATION IN THE SACRISTY.

BEFORE VESTING.

The Priest may say silently Psalm 132. 7-9,

WE will go into his tabernacle:
And fall low on our knees before his footstool.
Arise, O Lord, into thy resting-place:
Thou, and the ark of thy strength.
Let thy priests be clothed with righteousness:
And let thy saints sing with joyfulness.

AT VESTING.

Let the Priest say silently the Veni Creator while he assumes the Sacred Vestments, or else such prayer, in respect of each part, as the following,

AT WASHING THE HANDS.

CLEANSE my hands, O Lord, from all defilement that they may be reverently meet for service of thy most holy Body and Blood; and may be so sanctified as to be alway ready for thy work.

THE AMICE.

SET upon my head, O Lord, the helmet of thy salvation to repel invasions of the wicked one, and to bring every thought into thy captivity of grace.

THE ALB.

CLEANSE me, O Lord, that, being daily made more white through the blood of the Lamb, I may at last attain the bliss eternal, at thy throne, and be found among those who, at thy Triumph, shall walk with thee in festal white (*Rev.* 3. 4, 5).

THE GIRDLE.

GIRD me, O Lord, with thine own girdle of the Spirit, that, every appetite of the body being bound unto thyself, the flesh may be held of thee in purest continence and strength for uses of thy holy will.

Or

GIRD me, O Lord, with the zone of righteousness, and in me knit together the love of God and of my neighbour.

(S. Pontifical.)

THE STOLE.

BESTOW again on me, O Lord, the robe of immortality, forfeited by sin, that, being renewed with energies of grace, and clothed upon by thee in earnest of the spirit, what is mortal may be swallowed up of life.

THE CHASUBLE.

O LORD, who hast taught us that thy yoke is easy, and thy burden is light, so enable me to endure that yoke as daily to learn more perfectly the way of lowliness and rest.

THE DALMATIC OR TUNICLE.

MAY the Lord clothe me with the garments of salvation, and crown me with his glorious praise.

(Pontifical of Egbert of York, circa 750 A.D.)

THE MANIPLE.

MOST merciful Father, the old man with his deeds being now put off, put upon me the new man which, after God, is created in righteousness and holiness of truth.

(*Sarum Pontifical.*)

Or

MAY it be granted me, O Lord, so to bear the light burdens of present affliction that, hereafter, I may, with the more gladness and strength, sustain the glory everlasting.

THE VENI CREATOR.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart:

Thy blessèd unction from above
Is comfort, life, and fire of love;
Enable with perpetual light
The dulness of our blinded sight:

Anoint and cheer our soilèd face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art guide no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That through the ages all along
This may be our endless song,

Praise to thy eternal merit,
Father, Son, and Holy Spirit. *Amen.*

℣. Breathe forth thy spirit and they shall be made.

℟. And thou shalt renew the face of the earth.

THE COLLECT FOR PURITY.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Or one of the following prayers:—

COME, Holy Ghost, uplift our minds above all earthly thought, and kindle our hearts to holy love, that when Christ our God cometh forth to be our sacrifice and the food of the faithful, we may fitly worship and adore him who reigneth, God over all, blessed for ever. *Amen.*

Or

ALTHOUGH, O Lord, we be unworthy to taste the heavenly feast, suffer us to enter now, by the merits of the Cross, that, being cleansed by thy Spirit and vested in thy grace we may learn the perfect righteousness, and life, and love in thee, Jesus Christ our most holy Redeemer. *Amen.*

Or

VOUCHSAFE unto us, O Lord, thy heavenly grace, that we, approaching thy holy altar, with heart purified and conscience undefiled, may offer unto thee a sacrifice acceptable in righteousness, and may duly celebrate these holy mysteries to thy praise and to our own everlasting good; through Jesus Christ our Lord. *Amen.*

Or

O LORD, purify our hearts, and prepare our minds for worship acceptable in thy sight,

that this service may proceed in the very power of the Holy Ghost, and towards thine everlasting love; through Jesus Christ our Lord. *Amen.*

Or

WE humbly pray thee, O Lord, thou lover of our souls, that by thy prevenient grace, we may worthily offer this holy sacrifice and obtain thy most merciful heed unto our prayers; through Jesus Christ our Lord. *Amen.*

THE APPROACH TO THE ALTAR.

After the foregoing prayers, let the appointed Psalm be said in the Sacristy, or during the approach to the Altar, as is most convenient.

Antiphon. I will go in unto the altar of God.

PSALM 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man. For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me? O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling. And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God. Why art thou so heavy, O my soul: and why art thou so disquieted within me? O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be; world without end. *Amen.*

Antiphon. I will go in unto the altar of God: even unto the God of my joy and gladness.

Or else, a Prayer, silently:

O BENEFICENT King of the ages, and Maker of the whole creation, accept thy Church now approaching thee through thy Christ. Fulfil that which is profitable to each. Bring all unto perfection. And make us worthy of the grace of thy sanctification; gathering us together, in thy holy Church, with all those whom thou hast redeemed by the precious blood of thine only begotten Son, our Lord and Saviour Jesus Christ; with whom thou art blessed and glorified, now and for ever, in the unity of the most holy, good and life-giving Spirit; and unto ages of ages. *Amen.*

(*Liturgy of St. James, Dr Neale's trans.*)

And let the Priest, with Ministers, approach the steps of the Altar in the following order. First the Candle-bearers: then the Thurifers: after them the Sub-Deacon, Deacon, Priest. Meanwhile let the Choir sing a Hymn, and the Introit or Office for the day: the Celebrant and Ministers continuing their preparation,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, etc.

(*At a Low Celebration, the Priest and Server having made their reverence at the lowest step, the Priest shall spread the Corporal, place the sacred Vessels upon it,* and open the*

* *It is quite permissible from old English Use (in many places) to prepare the Elements before the Service and to set the Sacred Vessels upon the Credence until the Offertory. In*

Missal. He shall then return and begin the Confession, with the Server, who kneels by his side.)

At a Solemn Celebration, the Priest says the Confession, *with the Deacon assisting him on the right, and the Sub-Deacon on the left.*

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Confess unto the Lord, for he is gracious.

℟. And his mercy endureth for ever.

THE CONFESSION.

The Priest shall say,

I CONFESS before God, blessed Mary, all the saints, and you, my brothers, that I have sinned exceedingly, in thought, word and deed by my fault, and I beg that Holy Mary, all the saints of God, and you, my brothers, may pray for me.

Ministers. Almighty God, have mercy upon you and forgive you all your sins; deliver you from every evil; confirm and strengthen you in goodness; and bring you to everlasting life.

Priest. Amen.

After which the Ministers say the Confession, *and the Priest,* Almighty God. . . . *Then let the Priest add:*

The almighty and merciful Lord grant you absolution and remission of all your sins, space for true repentance, amendment of life, and the grace and comfort of the Holy Ghost.

Ministers. Amen.

℣. Our help is in the Name of the Lord:

℟. Who hath made heaven and earth.

℣. Blessed be the Name of the Lord:

℟. From this time forth for evermore.

℣. The Lord be with you:

℟. And with thy spirit.

A KISS OF PEACE.

Having ended these Prayers, let the Priest gravely salute the Deacon,† and, then, the Sub-Deacon, saying:

RECEIVE the kiss of peace and love that ye may be meet for the most holy mysteries of God.

(Sarum, York and Milanese combined.)

And this is always to be done, excepting at Services for the Departed, and during the three days before Easter.

(After the Introit for the day, let one of the Candle-bearers bring Bread and Wine, and Water, for the Eucharist: and the other a basin with water and a towel. Which, being done, the Candle-bearers shall set down their candles at the Altar step.) Then let the Priest ascend to the Altar, and say, in the midst thereof, silently, with body inclined and hands joined,*

TAKE away from us, O Lord, we beseech thee, all our iniquities, that with pure minds we may be accepted to enter this holy of holies through Christ our Lord.

that case if the Burse were upon the Altar the Corporal might be spread at this point. According to Sarum, the order at a Solemn Eucharist would be as described in the Appendix, i.e. *after Introit,*

1. *Ceremonious Entrance* (a) *of the Elements borne by Acolytes,* (b) *of the Sacred Vessels borne by the Clerk.*
2. *Preparation of the Elements, between Epistle and Gospel, by Sub-Deacon.*
3. *Spreading of the Corporal meanwhile by Deacon.*
4. *Setting of the Vessels upon the Altar for the Oblation, at the Offertory.*

* *Or, perhaps more appropriately, in our present Office, after the First Commandment has been said.*

† *To bow courteously would suffice.*

Or

TAKE away from us, O Lord, we beseech thee, all our iniquities, that with pure hearts we may be blessed to see thee, and, with fervent love, to worship thee, in spirit and in truth, through Christ our Lord.

Then the Priest raises himself and kisses the Altar in the midst, and signs himself on the face, saying,

In the name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Priest may here kiss the text of the Gospels which the Sub-Deacon brings to him now, or after the censing.

For let the Deacon now put Incense *into the Thurible, and say first to the Celebrant,*

Sir, bid a blessing.

And the Priest shall say,

Blessed be this incense by him in whose honour it shall be burned: In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Deacon give him the Censer, and let the Priest cense the Altar in the midst, and at either end, first to the right, next to the left, and the midst in passing. And let him say a Psalm or Prayer as he goes:

Incense and a pure offering, O Lord of Hosts,
Thy holy Church presents unto thy Name,
And when the cloud covers the mercy-seat,
Look forth upon thy people and speak peace;
To thy saints who make covenant with thee by sacrifice,
The sacrifice and sprinkling of the most precious Blood,
For the propitiation of thy majesty;
And the purification of our souls from sin:
In sanctification of the Spirit,
Unto obedience of the heart,
And perfecting of will,
Through Christ our Lord.
Amen.

Then let the Priest himself be censed by the Deacon, saying,

Purge me with hyssop and I shall be clean,
Wash me, and I shall be whiter than snow.

Most mighty Lord, from thy dwelling-place on high, stretch forth thine hand, and with thy power strengthen, with thy sanctity hallow me for this service, that I may stand in thine awful sanctuary, and offer the Eucharistic sacrifice without reproach; for thine is the kingdom, the power and the glory, for ever and ever. *Amen.*

(*Adapted, Liturgy of St. Chrysostom.*)

So many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make

amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

Here, as time and custom permit, let the Celebrant read the Office for the Day, privately, and with joined hands at the Epistle-side of the Altar. And then let him proceed audibly with the Lord's Prayer, as followeth, with hands extended, and facing the Holy Table.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

THE COLLECT.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

Then shall the Priest, turning to the people (with hands joined), rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same or the time to come, as followeth.

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the

Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

The Ten Commandments may be omitted, provided that they be rehearsed at least once on each Lord's Day; provided further that when they are so omitted, the Priest shall rehearse in place thereof the following (if thus authorised):

OUR Lord Jesus Christ said: Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

On those two commandments hang all the law and the prophets.

After this shall be said or sung:

Priest.

Lord, have mercy upon us.
(*In Sarum, etc., iii.*)

Christ, have mercy upon us.
(*In Sarum, etc., iii.*)

Lord, have mercy upon us.
(*In Sarum, etc., iii.*)

Then shall the Priest say:

The Lord be with you.

Answer:

And with thy spirit.

Then shall follow one of these two Collects for the King, *the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *N* . . ., our King and governour, that he (knowing

whose minister he is) may above all things seek thy honour and glory: and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *N* . . ., thy servant, our King and governour, that in all his thoughts, words, and works he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Note.—The Collect for the King may be omitted, provided it be said once on the Lord's Day. When this omission is allowed, the following prayer may be used privately:

O KING of kings and Lord of lords, do thou preserve in peace, vigour, and righteousness the realm of thy servant, our faithful, Christian king, *N* . . ., whom thou hast authorised to rule the land. Speak good things to his heart concerning thy holy, Catholic, and Apostolic Church, as of all Christian folk, that, under his tranquil government, we too may lead a calm and quiet life, and in all godliness and reverent fear, be orderly maintained for thee, O Lord our God. *Amen.*

Liturgy of St Mark.

Then shall be said Let us pray *and the Collect of the Day, or Collects, ending thus,* World without end. Amen. *And if there must be any Memorial Collect, the Priest shall again say* Let us pray, *as above. And when there are several Collects to be said, then all prayers which follow shall be said under one* Through our Lord . . ., *and one* Let us pray; *provided, notwithstanding, that their number ought not to exceed seven. Be it noted, also, that Collects to be said here are always to be uneven in number, that is, one, three, five, or seven: allowing that, in the octave of Christmas, no Collect is added save, strictly, the Memorials of the Feasts.*

And always while the Celebrant stands to officiate, the Deacon stands immediately behind him upon the next step, and the Sub-Deacon, likewise, directly behind the Deacon on the succeeding step: when the Celebrant turns to the people, the Deacon turns himself similarly; meanwhile the Sub-Deacon may genuflect and attend to the adjustment of Celebrant's chasuble. And if a Bishop shall celebrate, all the deacons shall stand upon the Deacon's step, the Principal Deacon occupying the central place among them. In like manner the sub-deacons shall be on their proper step, and all the other deacons and sub-deacons must follow the gesture of the Principal Deacon and Sub-Deacon; excepting that when the Celebrant turns to the people, the Sub-Deacon alone ministers to him.

It is to be understood that whatever is said by the Priest, before the Epistle, is to be said at the right-hand side of the Altar. The Choir may be entered, up to the end of the first Collect.

The Clergy are bound to stand at the Holy Sacrifice, excepting while the Epistle, Gradual, Alleluia *or* Tract *is sung, and during the* Sermon.

On Double Feasts all must stand at

the Alleluia. *When the last Collect before the Epistle has been started, let the Sub-Deacon go through the midst of the Choir to read the* Epistle *in the appointed place* (e.g. *the ambo in rood-loft, the chancel-step, lectern, or pulpit*), *saying,* The Epistle (*or* The portion of Scripture appointed for the Epistle) is written in the —— chapter of ——, beginning at the —— verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Here shall follow the* Gradual *and* Alleluia, *and* Tract *or* Sequence, *publicly by the Choir, privately by the Sacred Ministers, the Celebrant being seated the while. And, on his return from the Epistle, let the Sub-Deacon prepare the Oblation, placing upon the Paten the Priest's Bread and sufficient for the people, and making the Chalice with wine and water. But let him first seek the Blessing of the Water from the Priest, who is seated at the sedilia; saying:*

Minister. Sir, bid a blessing.

Priest. The Lord be with you.

Minister. And with thy spirit.

Priest. Bless'd be this water by him from whose side flowed both blood and water. In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then let the Deacon, before he goes to chant the Gospel, cense the midst of the Altar over the Book of the Gospels, with three swings, saying, privately and quickly,

Sprinkle, O Lord, this thy book and the hearts of thy People with virtues of thy Precious Blood, that, with purged heart and understanding, we may indeed discern the glory of the Incarnate Word, full of grace and truth. The Divine Wisdom is at hand. Let us attend.

And let him take the Text, i.e. *the Book of the Gospels, and bowing low before the Priest who stands at the Altar, facing him, the Deacon shall say,*

Sir, bid a blessing.

The Priest shall reply,

The Lord be in thy heart and lips for the proclamation of the gospel of peace; In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

(*Hereford.*)

(*At Low Celebration, the Priest will invoke this Blessing upon himself, reverently bowing at the midst of the Altar, and while the Server moves the Missal from the Epistle to the Gospel side. He shall then read the Gospel, saying first,*

Priest. The Lord be with you.

Minister. And with thy spirit.)

At Solemn Celebration, let the Deacon now proceed through the midst of the Choir, bearing the Text solemnly upon his left hand, and preceded by the Thurifer and Candle-bearers. At the place appointed let the Sub-Deacon take the Text and hold it, slightly to the left of the Deacon, opposite to him, the Cross-bearer standing right opposite; Candle-bearers on either side; the Thurifer behind the Deacon, turned towards him. The Celebrant shall turn towards the Gospel. And the Gospel shall always be read towards the north. Then shall the Deacon say,

℣. The Lord be with you.

℟. And with thy spirit.

And he shall sign the Book, his brow and breast with his thumb, saying, The Holy Gospel is written in the —— chapter of ——, beginning at the —— verse.

Then may be sung or said, Glory be to thee, O Lord: *and, the Gospel ended, may be sung or said these or like words,* Thanks be to thee, O Lord.

Having read the Gospel, the Deacon shall kiss the Book, and the Sub-Deacon drawing near, shall hand to him the Text, which the Deacon shall carry resting uprightly against his breast.

The Gospel finished, the Priest shall begin the Creed *in the midst of the Altar, with hands raised and extended at the words* I believe in One God. *After its beginning, the ministers being returned to the Altar, let the Deacon give the Book of the Gospels to the Priest to kiss, or else, receiving the Text from the hand of the Sub-Deacon, let him give it to the Priest to kiss, standing at his right hand, the Sub-Deacon ministering to the Deacon and the Acolyte to the Sub-Deacon.*

During the Creed *a reverent bow should be made at* "Our Lord Jesus Christ," *a genuflection throughout* "was incarnate by the Holy Ghost of the Virgin Mary, and was made man" (*et flet genuflexio dum dicitur, Hereford*), *a reverent bow at* "is worshipped and glorified," *and at* "the life of ✠ the world to come," *with the sign of the Cross.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one *Lord Jesus Christ,* the only begotten Son of God. Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father. By whom all things were made: Who for us men, and for our salvation came down from heaven, And *was incarnate by the Holy Ghost of the Virgin Mary, And was made man,* And was crucified also for us under Pontius Pilate. He suffered And was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together *is worshipped* and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, *And the life of ✠ the world to come. Amen.*

Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

Before the Sermon may be used the Bidding Prayer from Canon lv. (*Elizabethan*).

YE shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the world, and especially for its communion in this land: and herein, too, for the king's most excellent majesty, our sovereign lord . . . of all the Britains, king, defender of the faith, emperor of India, supreme governor in these his realms, and all other his dominions, over all persons, in all causes, as well ecclesiastical as temporal: ye shall also pray for our gracious queen . . ., the noble prince . . ., and all the royal family: ye shall also pray for the king's most honourable council, and for all the nobility and magistrates of this realm: that all and every one of these in their several callings may serve truly to the

glory of God, and the edifying of his people, remembering the account that they must make: also ye shall pray for the whole commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the king and brotherly charity one to another. Finally, let us pray and praise God for all those which are departed out of this life in the faith of Christ, and beseech of God that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting, by him who has taught us, when we pray, to say,

Our Father . . . deliver us from evil. *Amen.*

Then shall follow the Sermon, or one of the Homilies *already set forth, or hereafter to be set forth, by authority.*

Then shall the Priest return to the Lord's Table, and begin the Offertory, *saying one or more of these* Sentences *following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* 5.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt.* 6.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt.* 7.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* 7.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke* 19.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* 9.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* 9.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* 9.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth that shall he reap. *Gal.* 6.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* 6.

Godliness is great riches, if a man be content with that he hath: for we brought nothing

into the world, neither may we carry any thing out. 1 *Tim.* 6.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* 6.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* 6.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* 13.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* 3.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* 4.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* 4.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* 19.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Ps.* 41.

Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, *in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.

And the Wine in the Chalice shall be mixed with a little pure water. The Chalice having already been thus prepared, during the Sequence, after the Epistle, the Deacon shall now hand the Chalice with the Paten and the Sacrifice to the Priest, making due reverence. And the Priest receiving from him the Chalice, shall set the Paten thereon, and shall carefully place it in its own place in the midst of the Altar. Then having made reverent inclination, he shall raise the Chalice slightly, with both hands, offering the sacrifice to the Lord, and saying this prayer, silently,

AT THE OBLATION OF ELEMENTS.

RECEIVE, O Holy Trinity, this oblation which I, an unworthy sinner, do offer unto thee in thine honour, in memory of the passion of our Lord Jesus Christ, for my own sins and offences, for the safety of the living, and for the rest of the departed. In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Or

RECEIVE, O Holy Trinity, this offering which I make before thee in commemoration of the sacrifice of Jesus Christ our Lord; for myself, for all those standing round, for all faithful Christians, living and departed; desiring to unite our wills with his most holy Will (*Heb.* 8, 9, 10, 14-18); in pledge of our obedience, in token of our homage, and in humblest dependence upon thy divine Majesty for all temporal and everlasting good.

Or

O GOD, our God, who didst send forth the heavenly Bread, the nourishment of the whole world, our Lord and God, Jesus Christ, our Saviour, Redeemer, Benefactor, blessing and hallowing us; thyself bless this oblation, and receive It to thy heavenly altar; remember, of thy goodness and love towards men, them that offered It and for whom they offered It, and keep us without condemnation in the celebration of thy holy mysteries: for blessed and hallowed is thy holy and glorious Name, Father, Son, and Holy Ghost, now and for ever, and unto ages of ages. *Amen.*

(As in the Liturgy of St. James and Office of the Prothesis. Trans. Dr. Neale.)

Which, being said, let the Priest replace the Chalice and cover it with the Corporals: he shall then place the bread decently upon the Corporals before the Chalice containing wine and water; and shall kiss the Paten and replace it at his right on the Altar under the Corporals, covering it somewhat. This done, let him take the Censer from the Deacon and cense the Sacrifice thrice over it, and thrice round it, and once upon each side of the Chalice and Sacrifice, and thrice the space between himself and the Altar, saying, privately,*

AT THE OBLATION OF INCENSE.

MAY this oblation, which we offer unto thee, be acceptable unto thy Majesty, Almighty, Eternal God, through the merits of the Precious Blood. Receive this sacrifice, O Lord, at thy heavenly altar, together with our supplications, our thanksgivings, and the prayers of all thy saints, that by the ministry of holy angels and archangels, it may ascend before thee purely, even now, in the sweetness of the incense of Christ.

Or

UNTO thee, O Christ our God, do we offer incense for a fragrance of all spiritual good; be pleased to receive it upon thy heavenly altar, and in its stead mercifully to send upon us the graces of the Holy Ghost.

(The Prayer of Incense in the Office of the Prothesis, Liturgies of St. Chrysostom and Basil the Great, adapted.)

Or the Priest may say privately,

O LORD God Almighty, who only art the Holy One, and who dost accept sacrifice of praise from them that call upon thee with their whole heart, favourably receive, likewise, the supplication of us sinful ones. Vouchsafe unto us both an access to thy holy altar, and power to offer unto thee gifts and spiritual sacrifices, as well for our own transgressions as also for the errors of the people. And graciously accord unto us to find favour in thy sight, that this our sacrifice may be acceptable unto thee, and that the good spirit of thy grace may tabernacle upon us, ✠ and upon these gifts here ✠ offered, and upon all thy ✠ people.

(Private Prayer of Oblation in the Liturgy of St. Chrysostom.)

AT OFFERING OF THE ALMS

The Priest may say, silently,

RECEIVE, O Lord, the free-will offerings of thy people, in token that they seek to be and to do, and to give thee, of their best in Christ our Lord. *Amen.*

* *The curious and ancient removal of the Paten has lost its sense, and might more reverently be disregarded here and later in the service.*

Or

RECEIVE, O Lord, the gifts of thy servants; the rich and the poor, the hidden and the manifest; those who offer much or little, and of those who desired and had not wherewithal to give. Grant unto them things incorruptible in place of things corruptible, things heavenly for things earthly, things eternal for things temporal, and fulfil in them all manner of good; through Christ our Lord. *Amen.*

(*Coptic adapted.*)

After the censing of the Oblation let the Priest himself be censed by the Deacon; and the Sub-Deacon may bring to him the Text to kiss. Then the Deacon may cense the Sanctuary in full circuit of the Altar where possible. Afterwards let the Thurifer cense the Deacon and Sub-Deacon in turn, each standing on his step; then let the Choir be censed in due order, beginning with the Rulers. Meanwhile the Priest shall go to the right side of the Altar and wash his hands, saying, silently,

PRAYER OF THE LAVABO.

CLEANSE me, O Lord, from all defilement of mind and body, that I may reverently and worthily perform the holy work of the Lord, and perfect holiness in the fear of the Lord.

(*2 Cor.* 7. 1.)

After having washed his hands, let the Priest return to the midst of the Altar, and, with head and body reverently inclined, hands joined, say, silently,

A SECOND PRAYER OF OBLATION.

IN a spirit of humility and of contrition may we be accepted of thee, O Lord, and may our sacrifice be so offered this day as to be well-pleasing in thy sight, O Lord our God.

Here he shall raise himself, and kiss the Altar at the right of the Sacrifice; let him give the blessing over the Sacrifice afterwards, and sign himself,

In the Name ✠ of the Father, etc. *Amen.*

Or, if there be time, he may rather continue without this blessing until there is first said also,

OF thine own gifts do we render unto thee thank-offerings for thine every gift; and, firstly, for the bounties of the natural life; for home and happiness; for health and strength; for food and raiment; for employment, the opportunity of work and its rewards; for powers of mind and body; for possibilities, privileges, and aspirations of the spirit; for kith and kin; for faithful friends and kind acquaintance; and, especially, for the sweet, innocent joys, duties, and responsibilities of human love.

Pour out, we humbly entreat thee, upon these thy gifts, and upon all for whom we thank or pray thee, the added, fulfilling, hallowing, protecting, controlling, inspiring Gift of the Holy Ghost ✠ (*signing the Oblation*), that all things may be used according to thy will, and that we may be united to the very Cross of Christ, and serve thee to the utmost service of our life (*signing himself*) in the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then let the Priest turn to the people and say, in a low voice,

Brethren and sisters, pray for me, that this, your sacrifice and mine, may be accepted by the Lord our God.

The clergy answer, privately,

MAY the grace of the Holy Ghost illumine thy heart and thy lips; and the Lord

graciously accept this sacrifice of praise at thy hands, for the glory of his Name; to our own benefit and to that of all his holy Church.

And, having turned again to the Altar, the Priest shall say the "Secret" prayers in number and order according to the Collects said before the Epistle, beginning thus, Let us pray: *which, being ended, the Priest shall say aloud,* World without end. Amen. (*i.e. if time permits.*)

(*Anciently, here, the Sub-Deacon took the Offertory-Veil and Paten from the hand of the Deacon, and gave the Paten, so covered, to an Acolyte to hold, until the Our Father was said; the Acolyte standing the while on the step behind the Deacon.*)

The Priest shall then say,

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy apostle hast taught us to make prayers, and supplications, and to give thanks for all men; we humbly beseech thee most mercifully *to accept our alms and oblations, and* to receive these our prayers, which we offer unto thy divine Majesty *; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

We beseech thee also to save and defend all Christian kings, princes, and governours; and specially thy servant *N* . . ., our King; that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops and Curates, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and specially to this congregation here present, that with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacra-

* *If there be no Alms or Oblations then shall the words of accepting our Alms and Oblations be left out unsaid*

ment to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people, pronounce this Absolution,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and ✠ deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matt.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* 3. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John* 2. 1.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father,* almighty, everlasting God.

* *These words* [Holy Father] *must be omitted on* Trinity Sunday.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

Let the Priest join his hands and raise them a little, while saying the Sanctus.

PROPER PREFACES.

Upon Christmas Day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

Upon Easter Day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

Upon Ascension Day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *etc.*

Upon Whit-Sunday, *and six days after.*

THROUGH Jesus Christ our Lord: according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord, not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory:

Glory be to thee, O Lord most High. *Amen.*

Let the Priest continue with the Benedictus, in a low voice, and crossing himself,

Blessed is he ✠ that cometh in the Name of the Lord. Hosanna in the highest.

[BE present, O Jesus, thou good High Priest, be present in our midst, just as thou hast ever been in the midst of thy disciples, sanctify this oblation that we may receive the things sanctified from the hand of thy holy angel, O holy Lord, and eternal Redeemer. *Amen.*]

(*Mozarabic.*)

Having said the Benedictus, let the Priest, immediately, begin the Te Igitur, his hands joined, and eyes raised, the body reverently inclined.

PRIVATE DEVOTIONS FOR USE OF PRIEST AND PEOPLE;

Based upon and following with some freedom the ancient Canon of the West, as in Sarum and National Uses, with additional help from Primitive Forms, and from Liturgies of the East.

TE IGITUR. For the Church, etc.

THEE, therefore, O most merciful Father, through Jesus Christ, thy Son, our Lord, we humbly pray, *the Priest shall remain bowed until he say,* and entreat; *here raising himself, let him kiss the Altar, on the right of the Sacrifice, saying,* that thou mayest accept and bless; *here the Priest shall make three crosses over the chalice and over the bread, saying,*

✠ these gifts,
✠ these duties,
✠ these sacrifices holy and inviolate,

having made the signs over the Chalice, he shall raise his hands, saying,

which we offer unto thee, in the first place, for thy holy Catholic Church, that thou wouldest be pleased to keep it in peace, to preserve, unite, and govern it, throughout the whole world, until the end of time, living and incorrupt; that it remain unshaken by the storms of earth; that it be delivered from all evil, and made perfect in thy love. And, therein, for thy servants, the Metropolitans, Bishops, Clergy, and Laity of thy flock, especially of this communion; *N* . . ., the bishop of this diocese; the priests and people of this parish: that in all purity of conscience, under the heavenly light, powers and sanctities of the Holy Ghost, they may serve to the worthier exaltation of thy Name, and to the everlasting benefit of souls.

In which offering we do renew a supplication, likewise, for our King *N* . . ., our rulers and kinsmen of this land; for all nations, yet, most nearly, of this empire; with all men, but especially those who are of the household of Catholic and Apostolic faith; that they, and all mankind, may ever share, more perfectly, the heritage of thy grace, the unison of thy Way, and in the consummation of thy sovereign Will.

MEMENTO DOMINE. For the Living.

Here he shall pray, mindfully, for the Living. In which prayer, a due order of Christian love should be observed. If time permit, let the Priest make his prayer fivefold; firstly, for himself; secondly, for his father and mother, both spiritual and natural, as also for other kinsfolk; thirdly, for his special friends, parishioners, and others; fourthly,

for all persons present; fifthly, for all Christian people; and here the Priest may commend all his friends to God. It is advised, however, that none should linger at this point, overmuch, both on account of possible spiritual distraction, and of any advantage that might be seized by evil angels, as well as o other perils.

BE mindful, O Lord, of thy servants *N* . . ., and *N* . . ., and all here present, or represented by them, for whom, above all, we offer this sacrifice, that obtaining for them, by thy beloved Son, an eternal redemption, it may also abound for the protection, progress, and satisfaction of their whole life. Do thou mercifully pardon and remit whatsoever sins are to their charge. By grace of this sacrament, and by tuition of thy will, set them, daily, more forward in thy Way, Truth, and Life. By thy mighty power, shield them from aught that is deadly; and prosper them in an abundant good. By this sacrifice most holy, we plead that thou wilt fully supply every need, known and unknown, of those for whom we pray, especially . . ., that, now and ever, they may find, in thee, a perfect plenitude of joy and peace.

COMMUNICANTES. For the Communion of Saints.

UNITED in communion with, and reverently commemorating, in the first place, the ever-blessed Virgin Mary (*let him make an inclination, as he continues*), more honourable than the Cherubim, and incomparably more glorious than the Seraphim, without stain the Mother of our God and Lord Jesus Christ; as, also, all the Saints, heroic and triumphant before thy throne; the Apostles, Evangelists, Martyrs, Confessors; the Patriarchs, Prophets, forefathers, and fathers in the faith, especially . . .; for whose sake and prayers, do thou grant that, in all things, we may be fortified, protected, fulfilled by the majesty of Christ our God. *Amen.*

Here let the Priest regard the Host with great reverence, saying,

HANC IGITUR. For the Divine Acceptance.

THIS oblation, therefore, of our bounden service and of thy whole family, we beseech thee, O Lord, graciously to accept; and do thou order our days in thy peace; causing us to be delivered from eternal ruin, and surely to be numbered amongst the flock of thine elect, through Christ our Lord. *Amen.*

Here let him again regard the Host, saying,

QUAM OBLATIONEM. For the Divine Ratification—*which may be used as an Epiclesis of the Holy Ghost, thus:*

WHICH oblation, we do beseech thee, almighty God, that thou wouldest vouchsafe now, by thy Holy Spirit and Word, to bless, ✠ approve, ✠ ratify, and ✠ hallow, in all respects, that by the coming of the Holy Ghost upon these thy gifts, as also upon us thy people, they may become unto us, and we be made worthy thereof, this bread ✠ the Body, this cup ✠ the Precious Blood, of thy most dearly beloved Son, Jesus Christ our Lord.

PRAYER OF HUMBLE ACCESS.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the

Communion, this prayer following (*unless* this Prayer of Humble Access *be permitted in place immediately before the Communion, as in* 1549 *; or, earlier in the Rite, before Te Igitur, at the commencement of the Canon*).

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

PRAYER OF CONSECRATION.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may, with the more readiness and decency, break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, *as followeth* (*with hands raised*):

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy ✠ creatures

(here let him sign the Oblations, and make silent Invocation of the Holy Ghost, if omitted previously)

of bread ✠ and ✠ wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion,

joining his hands,

may be partakers of his most blessed ✠ Body and ✠ Blood;

here let the Priest wipe the thumb and first finger of each hand upon the corners of the Corporal, and proceed, Who in the same night that he was betrayed, *here the Priest is to take the Paten into his hands: and then, quickly replacing it, let him take the Host with both hands, his body inclined,* took Bread, *and having uplifted the Host, slightly, let him raise his eyes and say,* and when he had given thanks, *signing the Host,* he brake it, *and here to break the Bread, let him do so with a very slight rent upwards,* and gave it to his disciples,

saying, Take, eat, *and here to lay his hand upon all the Bread. Then, with the Host held between the thumb and forefinger of both hands, his elbows resting on the edge of the Altar, his head reverently bowed, he shall pronounce the Words of Institution with quiet distinctness, so as to be heard of the people,* **THIS IS MY BODY WHICH IS GIVEN FOR YOU.**

And these words should be said without pause in one breath. Afterwards let the Priest incline reverently to the Host, and with bowed head make his adoration: which done, let him rise and elevate It above his forehead so as to be seen by the people, saying, **Do this in remembrance of me.**

And he shall reverently replace It before the Chalice (making the Sign of the Cross with It), and again make adoration. If a ciborium is used, he may now cover it, while he uncovers the Chalice.

Likewise, after supper, he took the Cup; *here he is to take the Cup into his hand, and hold it with both hands, never now disjoining the thumbs from the forefingers, except when the Host must be handled, until after the Ablutions. With body inclined, let him say,* **and when he had given thanks,** *signing It,* **he gave It to them, saying, Drink ye all of This;** *here let the Priest raise the Chalice, slightly,* **for,** *here to lay his hand upon every vessel (be it Chalice or Flagon), in which there is any Wine to be consecrated,* **THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS.**

Here, making adoration, he shall then elevate the Chalice, as far as his breast or above his head, while he says,

Do this as oft as ye shall drink It, in remembrance of me. *Amen.*

FURTHER PRIVATE DEVOTIONS FOR PRIEST AND PEOPLE, until Communion of the People.

And having replaced the Chalice, let him again make his reverence; then let him rub his fingers over the Chalice, in case the least particle adheres to them, and cover the Chalice.

Afterward let him raise his arms, immediately, in the form of a Cross, his fingers joined, and say,

UNDE ET MEMORES. Commemorating Our Lord's Passion, Work, and Glory.

WHEREFORE, O Lord, we thy servants, together with thy holy people, having in remembrance the blessed passion of the same thy Son Christ, our Lord and our God; what things he bare and wrought on our behalf; his tears and toils; his pangs and pains; the unknown sufferings and deep anguish of his soul and body; the bitter Dereliction, desolations, and dolours of the Cross; the glories of his Resurrection and Ascension; the Session in Majesty; and the Coming again in power and judgement, do offer unto thy most excellent greatness, of thine own gifts, which thou hast bestowed upon us,

here he shall make five crosses; the three first crosses over the Host and Chalice together, while he says,

a Sacrifice ✠ most pure, a Sacrifice holy, ✠ and without spot, a Sacrifice ✠ in Spirit reasonable, and in truth.

The fourth cross over the Bread, saying,

the holy Bread ✢ of the eternal life,

the fifth cross over the Chalice, saying,

and the Cup ✢ of the everlasting salvation.

[UPON which vouchsafe to look with favourable and benign countenance, and to accept them, as thou didst deign to accept the gifts of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and the holy sacrifice, the pure offering which thy high priest Melchizedech offered unto thee.]

(*Obs.: the earliest form of the Western Canon, known to us, appears in "De Sacramentis," cent.* 4-5. *It has, at this point, the words, "immaculatam hostiam, rationabilem hostiam, incruentam hostiam." Sarum has "hostiam puram, hostiam sanctam, hostiam immaculatam": the above is in some synthesis of these.*)

Here the Priest, with body inclined, and hands crossed (before his breast), shall say the Supplices te rogamus, *as follows,*

SUPPLICES TE ROGAMUS. For the Heavenly Communion and Fulfilment of the Sacrifice.

WE humbly beseech thee, almighty God, that through the mediation of Christ, the most High Priest, at the intercession of the eternal Spirit, and by the hand of thy holy angels, these may be received upon thine Altar in heaven; that as many as shall partake (*here, raising himself, let him kiss the altar on the right of the sacrifice, saying*) of this altar, together with thy whole Church may be found an acceptable people in (*here he shall make the sign of the cross over the host*) this the most sacred ✢ Body (*and then over the chalice, saying*) and ✢ Blood of thy beloved Son; that (*here let him sign himself*) ✢ clothed ever in his righteousness, fructified by his grace, ordered by his truth, urged by his life, perfected by his will, controlled by his love, and by him altogether indwelt, we may be united, inseparably, to his most holy Person and Work; and, at the super-celestial Altar of the Majesty on high, may be presented blame ess and entire, in the exceeding joy, glory, and power of Christ our God. *Amen.*

Here he shall pray for the Departed.

MEMENTO ETIAM, DOMINE.

REMEMBER also, O Lord, the souls of thy servants *N*. . . and *N*. . ., who have gone before us with the sign of faith, and who sleep the sleep of peace. To them, O Lord, and to all who rest in Christ, grant, we pray thee, a place of refreshment, light, and peace, beside waters of comfort, in that paradise, whence sorrow and sighing hie away.

[In the glorious light of thy countenance, O God, and of thy saints, vouchsafe to them such perfecting as is their need, and as thy most merciful loving-kindness doth appoint. Afford to them, more and more, we beseech thee, every fulfilment of thy promised good, even the unimaginable things which thou hast prepared for them that love thee. And, of thy mercy, bring us all to such Christian end, that we may receive thy most effectual grace, and with these thy servants, and the saints, reach, finally, the beatific light;] through the

same Jesus Christ our Lord. *Amen.*

(*The words, "In the Glorious Light . . . Beatific Light" may too greatly prolong the private devotion except in Requiem for the Departed.*)

Here he shall smite his breast once, saying,

NOBIS QUOQUE PECCATORIBUS. For the Consummation of All Things in Christ.

TO us, also, thy sinful servants, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and martyrs, especially . . ., into whose company, and with all thy saints, we beseech thee to admit us, not in regard of our merits but in remission of our offences, through Christ our Lord (*Amen is not said here*), by whom thou dost ever create (*here let the Priest sign the Chalice thrice*), ✠ hallow, ✠ quicken, ✠ bless and bestow upon us all (*these*) good things

(*originally other of God's creatures and fruits of the earth were present on the Altar, therefore omit, now, "these,"*); *here let the Priest uncover the Chalice and make the sign of the Cross, with the Host, five times. First, beyond the Chalice upon either side; secondly, in a line with it; thirdly, within its lips; fourthly, as at first; fifthly, before the Chalice,*

through ✠ whom, and with ✠ whom, and in ✠ whom, unto thee, ✠ O God the Father almighty, in the unity ✠ of the Holy Ghost,

slightly elevating the Chalice and Host,

be all honour and glory, world without end. *Amen.*

("*All honour, might, praise and glory, all dominion, perpetuity, and power; world without end. Amen.*" *Ambrosian.*)

(*In the ancient Celto-British Church, half of the Oblation was here dipped into the Chalice, saying, "May Thy Mercies, O Lord, be upon us who put our trust in Thee." Stowe Missal.*)

Let the Priest now very reverently replace the Chalice and Host, saying, as he makes his adoration and covers the Chalice,

Even so bring us, O Lord, safely and altogether to this perfect Consummation of thy Work, when all things shall have been subjected unto thee, and thou, O God, art All in all.

(1 *Cor.* 15. 24-28; *Eph.* 1. 10-12; *Col.* 1. 20; *Rev.* 21. 5-7.)

Let the Priest keep his hands upon the Altar, until the "Our Father, etc.," is said, if it be said here, according to venerable use,

Let us pray.

Taught by the Divine Master, and in a form of Divine institution, we are bold to say,—

(*So Stowe Missal.*)

(*Anciently, the Deacon here received the Paten and held it up, unveiled, his arm extended, on the right-hand side of the Priest, until "Grant us Thy peace," etc., in "Libera nos."*)

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation. ℟. But deliver us from evil. *℣. Amen.*

LIBERA NOS, QUÆSUMUS.

For complete deliverance from Evil, *and associated with* the Fraction *of our Lord's Body* (i.e. *his Death*), *which should sacramentally unite us to Him in mystic Death unto Sin.*

(*At the Fraction, in ancient British use, there was said or sung,*
We have known the Lord, Alleluia.

In the Breaking of the Bread, Alleluia.

The Bread which we break is the Body of our Lord Jesus Christ, Alleluia.

The Cup which we bless, Alleluia, Is the Blood of our Lord Jesus Christ, Alleluia.

In Remission of our sins, Alleluia.

We believe, O Lord, we believe, that, in this Breaking together of the Body and Effusion of the Blood, we have been redeemed, and we trust so to be fortified by the Sacrament of This which we receive, that what meanwhile here we hold, in hope, may abide for us to fulfil in true heavenly fruits; through Christ our Lord. Stowe Missal.)

Let the Priest resume,

DELIVER us, O Lord, we entreat thee, from all evils past, present, and to come; and at the intercession of the ever-blessed glorious Virgin Mary, Mother of God, of thy blessed Apostles, and all saints, grant unto us thy peace all the days of our life, that, aided by the help of thy lovingkindness, we may be ever set free from sin, and safe from all disquiet;

then let him uncover the Chalice, and, with a reverent inclination, take the Sacrament of the Body, holding It over the bowl of the Chalice, between his thumbs and forefingers; and he shall break It into three parts, the First Fraction while he says,

through the same thy Son, our Lord Jesus Christ,

and the Second Fraction, saying,

who, with thee, liveth and reigneth in the unity of the Holy Ghost, God,

(here, anciently, the Deacon gave the Paten to the Priest, kissing his hand; and the Priest kissed the Paten, afterwards placing it, first before his left and then before his right eye, also making a sign of the Cross with the Paten above his head, and finally replacing it in position, as he continued),

here he shall hold the Two Particles in his left hand, and the Third Particle in his right hand, over the top of the Chalice, and say aloud,

world without end. *Amen.*

Here let him make three crosses within the Chalice, with the Third Particle of the Host, saying,

The peace of the Lord ✠ be ✠ always with ✠ you.

℟. And with thy spirit

He may then proceed, privately,

May the Fraction of the most precious Body be for us a very death of sin.

By it, O Lord, slay within us every evil thing.

To thee, and with thee, and in thee alone, be all our life.

(And the people may, in their devotions, repeat words found in Celtic Liturgy, at this point,

My peace I give unto you. Alleluia.

Peace I leave with you. Alleluia.

Much peace have they that love thy law. Alleluia.

And in whom is no occasion of offence. Alleluia.)

At the Agnus Dei, *let the Deacon and Sub-Deacon approach the Priest, both on his right, the Deacon nearer, the Sub-Deacon more remote, and let them say, privately,*

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

(*In Requiem for the Departed, it is said in this way,*

O Lamb of God, that takest away the sins of the world, grant unto them rest,

with this added in the third repetition, Eternal.)

Here let him make the sign of the Cross, and place the said Third Particle in the Sacrament of the Blood, and say,

HÆC SACROSANCTA COMMIXTIO.

The Commixture. For a proper Fulness of Eternal Life, *here and hereafter, commemorating the wholeness of Soul and Body in our Lord's Resurrection, and the glorified perfectness of Human Being which it anticipates for us, and promises, in Him.*

MAY this most ✠ holy Commixture of the Body and Blood of our Lord Jesus Christ be to us, and to all for whom we pray, serviceable health of mind and body upon earth, and a wholesome preparation for the eternal life. Be the whole Christ in us our hope of glory, that we may worthily attain unto resurrection from the dead, with blessed fruition of his gifts, in body and soul; through the same Christ our Lord. *Amen.*

[*Here, where* the Pax *is in use, let it now proceed: the Priest first saying,*

O LORD, Holy Father, almighty, eternal God, grant to me so worthily to receive this most holy Body and Blood of thy Son our Lord Jesus Christ, that I may be found meet to obtain, thereby, the remission of all my sins, and to be replenished with thy holy Spirit, as also to possess thy peace; for thou alone art God, and beside thee is none other, whose kingdom and glorious empire abideth for ever, unto ages of ages. *Amen.*

Here the Priest shall kiss (the Corporals on the right side (and the top of the Chalice), saluting the Deacon with these words,

℣. Peace be unto thee and to the Church of God.

℟. And with thy spirit.

The Deacon shall receive the Pax *on the right of the Priest, and shall hand it to the Sub-Deacon.*

Then let the Deacon himself carry the Pax to the rulers of the Choir at the step of the Choir: and let them carry the Pax to the Choir, each to his own side, beginning with the seniors.]

[*The Prayer of Humble Access is inserted here, for use, when so authorised, as may be later,* i.e. *in this place.*

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following,

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*]

THE PRIEST'S COMMUNION.

After the Pax has been given, let the Priest say, privately, whatever is possible of the following prayers, before he communicates himself, holding the Host with two hands,

O GOD the Father, fount and origin of all goodness, who, moved with compassion, didst will thine Only Begotten to descend for us into lower parts of the world, and to take our nature upon him; whose Blessed Sacrament is in my unworthy hands,

here let the Priest incline himself to the Host, saying,

I adore thee, I glorify thee, I praise and pray thee with the whole purpose of my mind and heart, entreating that thou wilt not forsake us thy servants, but wilt forgive us our sins, that we may be able to serve thee, the only, living, and true God, with a pure heart, and in chaste body; through the same Christ our Lord. *Amen.*

O Lord Jesu Christ, Son of the living God, who by the will of the Father, and the co-operation of the Holy Ghost, hast by thy death given life to the world, deliver me, I beseech thee, by this thy most holy Body and Blood, from all mine iniquities, and from every evil thing: and make me always to obey thy commandments, and suffer me not, at any time, to be separated from thee, O Saviour of the world, who, with God the Father and the same Holy Spirit, livest and reignest God, world without end. *Amen.*

Let not the sacrament of thy Body and Blood, O Lord Jesu Christ, which I, albeit unworthy, do receive, be to me for judgement and condemnation; but may it, of thy goodness, be profitable to the health of my body and soul. *Amen.*

(*Sarum.*)

Or the Prayer, aforesaid, at the Pax (as in Hereford Use); Or,

O GOD most holy, deliver me, by this, the sacred Body and Blood of Jesus Christ our Lord, from all mine iniquities and from every evil thing, that I may obtain remission of all my sins, and such refreshing measure of thy grace as shall fulfil in me thy truth. Be thou, most holy Lord, for my sanctification in that holiness without which none may behold thee. Be thou, herein, a clear Light upon the way everlasting. Be thou, within me, sure ground of edification in thy Church. Be this sacrament divine for the comfort of the troubled, for the aid of the tempted, for the cheer of the penitent, for the peace of the departed. Be this for union with the blessed, and for high advantage of their prayers. Be this, for unending company, with all for whom I care, in right obedience to thy word, and in glad service of thy love. Be this our inseparable bond, through life and death, to one another and to thee; nor ever suffer us, from any fault of the will, or frailty of the flesh, to fall from thee. And may this communion be unto strengthening of every form of goodness on the earth, and towards an ending of all things vile and contrary; may it hasten thy Coming and the day of thine own sovereign righteousness and peace. Be thou, O Lord, in me, and throughout thy Church, an everlasting joy and stay; who livest and reignest, Three Per-

sons in one God, world without end. *Amen.*

At his Communion of the Body, *let him adore and say, before he receives,*

HAIL for ever, most holy flesh of Christ, to me above all things, the sum of delight.

The Body of our Lord Jesus Christ be to me, a sinner, the Way and the Life, and, in me, work the presence of the same; in the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Here let him receive the Sacrament of the Body, making a cross with the Same, before his mouth, and reverently consuming both Particles.

At his Communion of the Chalice, *let him adore and say, with great devotion,*

HAIL for ever, heavenly drink, to me above all things the sum of delight. The Body and Blood of our Lord Jesus Christ be to me an endless means of health for the eternal life, and for cleansing, refreshing, and subdual of both body and soul, unto all the holy will of God; in the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Here let him receive the Sacrament of the Blood; and, afterwards, let the Priest reverently incline, and say, with devotion, the following prayer,

I GIVE thanks to thee, O Lord, holy Father, almighty, eternal God, who hast refreshed me with the most sacred Body and Blood of thy Son, our Lord Jesus Christ: and I pray thee, that this sacrament of our salvation, which I, an unworthy sinner, have received, may not be to me for judgement or condemnation, as according to my deserts: but for advance and soundness, in both body and soul, unto the eternal life. *Amen.*

Or, more shortly,

Thanks be to thee, O God, for this, thine unspeakable Gift.

Let him replace the Chalice and cleanse its lip.

THE COMMUNION OF THE PEOPLE.

Then shall the Minister, having received the Communion in both kinds himself, proceed to deliver the same to the bishops, priests, and deacons, in like manner (if any be present), and after that to the people, also in order, into their hands, all meekly kneeling. But, first, let him face the people and uplift the Blessed Sacrament of the Body, making the sign of the Cross with It, and saying, quietly,

Behold the Lamb of God, ✠ that taketh away the sin of the world.

And, as he descends from the Altar to the Communicants, he may say, privately.

Holy Things for holy persons.

Or

As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.

When occasion requires, the Minister may, with the consent of the Ordinary, instead of saying all the Words of Administration *to each Communicant, say, first, the full words, in an audible voice, to all them that come to receive the Holy Communion: and then, to each Communicant he may use only the words,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

And, also,

The Blood of our Lord Jesus

Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

The full words being, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

The Communicant may, at each ministration, respond, privately, Amen, *according to venerable use.*

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, etc.] *for the blessing of the Bread; and at* [Likewise after Supper, etc.] *for the blessing of the Cup.*

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

After shall be said as followeth, the Priest with hands extended,

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly ✠ benediction (*here making sign of the Cross upon himself*). And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences (*here joining his hands*), through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body

and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O Heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

With hands now extended, and then joined, let the Priest say or sing the Gloria in Excelsis.

Then shall be said or sung,

GLORY *be to God on high,* and in earth peace, good will towards men. We praise thee, we bless thee, *we worship thee* (*all bow*), we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son *Jesu Christ* (*all bow*); O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, *receive our prayer* (*all bow*). Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou ✠ (*make sign of the Cross*) *only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.*

Then the Priest (*or Bishop, if he be present*) *shall let them depart with this* Blessing: *first making adoration, as he says,*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of *his Son Jesus Christ our Lord* (*bowing*); and the blessing of God Almighty, the Father, the Son, and the Holy ✠ Ghost, be amongst you and remain with you always. *Amen.*

Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

Or the following may be said, privately, in Post-Communion, *from ancient Celto-British Liturgy, the Book of Deer,*

O GOD, the Creator and Beginning of all things that are in heaven and earth, from the midst of thy throne, in light inaccessible, do thou receive the devout prayers, which thy people reverently make; and, though thou be surrounded with unwearied praises of cherubim and seraphim, graciously heed the supplications, which, in sure and simple trust, we bring, through Christ our Lord. *Amen.*

(*Used in the Celto-Scottish Church before the Lord's Prayer, "Liberanos," etc., apparently.*)

After the Blessing, let the Priest incline, lowly and reverently, before the Blessed Sacrament. And let him with reverence consume what remaineth, being careful to leave no Particle unconsumed, excepting in Reservation for the Sick: and let him also drain the Chalice to the last drop.

Afterwards, the Priest shall go to the right (Epistle) corner of the Altar, carrying the Chalice and Paten between his hands, yet with fore-fingers and thumbs still joined as before: and the Sub-Deacon shall approach and pour wine and water into the Chalice; and the Priest shall rinse his hands lest any remains of the Blessed Sacrament are on his fingers, or in the Chalice.

When indeed any Priest is obliged to celebrate twice in one day, then, at the first service, he ought not to receive any ablution but to place it in some reverent spot (sacrarium or aumbry, if possible), in a clean vessel until the end of the other Eucharist; and then let both ablutions be consumed together.

After the first Ablution (*which is usually, of wine only*), *let the Priest say,*

What with our mouth we have received, O Lord, may we retain with a pure mind; and may the temporal gift be made unto us means of everlasting health.

Here he shall wash his fingers in the bowl of the Chalice with wine (and water, usually); also the Paten (and Ciborium) with water, poured upon them by the Sub-Deacon, and consumed by the Celebrant from the Chalice. After drinking this Second Ablution, *let him say the following prayer,*

May this communion, O Lord, purge us throughly from all wickedness, and make us ever to participate in the life of heaven; through Christ our Lord. *Amen.*

Meanwhile, the Deacon shall fold the Corporal, at the centre of the Altar, and minister the Book for the Celebrant, who may read whatever Communion and Post-Communion *may be timely. The Sub-Deacon, the while, shall have dried the Vessels with their purificator, and handed them over the Altar to the Deacon, who shall set the Paten upon the Chalice, and cover both with the Pall and their Veil: with the Burse, also containing the Corporal, placed thereupon. The Deacon shall then hand the Vessels to the Sub-Deacon, and the Sub-Deacon shall carry them to the Credence; the Deacon resuming his place at the right hand of the Celebrant, who moves to the midst of the Altar and makes* a lowly reverence before the Cross, *saying, privately,*

Let us venerate the sign of the Cross, whereby we did obtain this sacrament of our redemption.

And, further, with body inclined, and hands joined, privately,

O Holy Trinity, may this act of bounden duty and service be found pleasing to thee, and grant that this sacrifice, which I, albeit unworthy, have offered in the presence of thy Majesty, may be acceptable unto thee, and that, both for me and for all for whom it has been offered, it may avail in propitiation, and unto our eternal good; through thy mercy, who livest and reignest God, for ever and ever. *Amen.*

This finished, the Priest may raise himself, and making the sign of the Cross, say,

In the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

So having first bowed reverently, they shall return in the same order in which they approached the Altar, i.e. *with Candle-bearers and other Ministers.*

And let the Priest, as he returns, say, silently, between the Altar and the Sacristy, the Gospel, *St. John* 1. 1-14.

THE GOSPEL. St. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt

among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

PRAYERS IN THE VESTRY.

O GOD who, in this wonderful sacrament, hast left us a memorial of thy passion, grant us so to venerate the sacred mysteries of thy Body and Blood that we may ever know within ourselves the fruits of thy redemption, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Or

O GOD who, in this wonderful sacrament, hast left us a memorial of thy passion, grant that, therein, we may be so truly thine, that in all our thoughts, and words, and ways, thy life may live, thy Spirit may prevail, who reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Or

MAKE us, O Lord, ever to abide under the shadow of thy cross, and in true sanctification of thy grace, that, being shepherded by thy right hand, we may walk steadfastly in thy Way, and keep the faith, without reproach, to the glory of thy Name, who reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Or

THANKS be to thee, O God, for this thine unspeakable gift: and in the might of thy Spirit, may we advance, from strength to strength, until we appear, every one of us, before thee, and gain, by thy mercy, the lot of the redeemed; through Jesus Christ our Lord. *Amen.*

Or

O GOD, who hast made the glorious mystery of the Body and Blood of our Lord Jesus Christ to abide with us: grant to us, we beseech thee, so to venerate his presence upon earth that we may be counted worthy to enjoy the vision of him in heaven; through the same thy Son, Jesus Christ our Lord. *Amen.*

THE ANIMA CHRISTI.

SOUL of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, refresh me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds, hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of death call me;
And bid me come to thee;
That with thy saints I may praise thee,
To all eternity.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Let us depart in peace.
℟. In the Name ✠ of the Lord. *Amen.*

The Office of Thanksgiving, etc.

When the Priest shall have put off his chasuble and other sacerdotal vestments he shall say the following Psalms, etc.:

Antiphon: Of the Three Children.
Ps.: "O ye Priests of the Lord bless," to the end of the Canticle.
Ps.: "Praise the Lord in His Holiness."
Ps.: Nunc Dimittis, with Gloria, etc.

THE OFFICE OF THANKSGIVING

Antiphon. Let us sing the song of the Three Children, which they sang in the furnace of fire, blessing the Lord.

THE SONG OF THE THREE CHILDREN.

O YE Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever. O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever. O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever. O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever. O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever. Glory be to the Father, and to the Son : and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

PSALM 150. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power. Praise him in his noble acts : praise him according to his excellent greatness. Praise him in the sound of the trumpet : praise him upon the lute and harp. Praise him in the cymbals and dances : praise him upon the strings and pipe. Praise him upon the well-tuned cymbals : praise him upon the loud cymbals. Let every thing that hath breath : praise the Lord.

NUNC DIMITTIS.

St. Luke 2. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word. For mine eyes have seen : thy salvation, Which thou hast prepared : before the face of all people ; to be a light to lighten the Gentiles : and to be the glory of thy people Israel. Glory be to the Father, and to the Son : and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Antiphon. Let us sing the song of the Three Children, which they sang as they blessed the Lord in the furnace of fire.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father . . . And lead us not into temptation, but deliver us from evil. *Amen.*

℣. Let us bless the Father, the Son, and the Holy Ghost :
℟. Let us praise him and magnify him for ever.
℣. Blessed art thou, O Lord, in the firmament of heaven :
℟. Praisèd and glorious for ever and ever.
℣. May the Holy Trinity bless us and keep us. Amen.
℟. Amen.
℣. Enter not into judgement with thy servant, O Lord :
℟. For in thy sight shall no man living be justified.

℣. Turn us again, O Lord God of Hosts:

℟. And shew the light of thy countenance and we shall be saved.

℣. O Lord, hear my prayer:

℟. And let my cry come unto thee.

℣. The Lord be with you:

℟. And with thy spirit.

Let us pray.

O God, who for the three children didst subdue the flames of fire, mercifully grant that we, thy servants, may never be consumed by the flame of vice or of other evil things.

Kindle in our reins and heart, O Lord, the fire of the Holy Ghost, that we may with chaste body render service unto thee, and please thee with a pure heart.

Prevent us, O Lord, we beseech thee, in our doings with thy favour and further us with thy help, that our every work may be begun, continued, and ended in thee.

And these three Collects may be finished thus,

Through Christ our Lord. *Amen.*

OTHER DEVOTIONS THAT MAY BE SAID AFTER THE HOLY EUCHARIST.

Antiphon. I sat down under his shadow with great delight, and his fruit was sweet unto my taste. He brought me into the banqueting house, and his banner over me was love.

MAGNIFICAT.

St. Luke 1.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. For he hath regarded: the lowliness of his handmaiden. For behold, from henceforth: all generations shall call me blessed. For he that is mighty hath magnified me: and holy is his Name. And his mercy is on them that fear him: throughout all generations. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat: and hath exalted the humble and meek. He hath filled the hungry with good things: and the rich he hath sent empty away. He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever. Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

PSALM 138. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee. I will worship toward thy holy temple, and praise thy Name, because of thy lovingkindness and truth: for thou hast magnified thy Name, and thy Word, above all things. When I called upon thee, thou heardest me: and enduedst my soul with much strength. All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth. Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord. For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off. Though I walk in the midst of trouble, yet shalt thou refresh

me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me. The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

Glory be to the Father . . . world without end. *Amen.*

Antiphon. I sat down under his shadow with great delight, and his fruit was sweet unto my taste. He brought me into the banqueting house, and his banner over me was love.

(*Or*

Psalms 103, 107, 111, 145, 146 : any one or more of these.)

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

O BLESSED and eternal High Priest, let the sacrifice of the Cross, which thou didst once offer for the sins of the whole world, and which thou dost, now and always, represent in heaven by thy never-ceasing intercession ; and which this day hath been shewn forth sacramentally, obtain mercy and peace, faith and charity, safety and establishment to thy holy Church, which thou hast founded upon a rock : let not the gates of hell prevail against her, nor the enemy of mankind take any soul out of thy hand whom thou hast purchased with thy Blood, and sanctified with thy Spirit.

Preserve all thy people from heresy and division of spirit, from scandal and the spirit of delusion, from sacrilege and hurtful persecution.

Thou, O blessed Jesus, didst die for us : keep me for ever in holy living, from sin and sinful shame, in the communion of thy Church ; and thy Church in safety and grace, in truth and peace, unto thy second coming. *Amen.*

(*Bishop Jeremy Taylor.*)

PRAYERS FROM SARUM FOR A PRIEST.

(i)

ALMIGHTY, everlasting God, Preserver of souls and Redeemer of the world, look with thy most gracious favour upon me thy servant, prostrate before thy Majesty ; and this sacrifice which, in honour of thy Name, for the safety of the faithful, as well the living as the dead, and for our sins and offences, do thou behold in thine exceeding goodness. Put away thine anger from me ; grant to me thy grace and mercy. Open to me the gate of paradise. And mightily deliver me from all evils. And do thou pardon whatsoever guilt I have personally incurred. Make me in this world so to persevere in thy commandments, that I may be found meet to be joined to the flock of thine elect. I pray thee this, O my God, whose blessed Name, and honour, and kingdom endure for ever and ever. *Amen.*

(ii)

ALMIGHTY, everlasting God, Jesu Christ, O Lord, be merciful to my sins by this participation of thy Body and thy Blood. For thou hast declared, saying, "Whoso eateth my flesh and drinketh my blood, dwelleth in me and I in him." Wherefore I humbly entreat thee that thou wouldest create in me a clean heart, and renew a right spirit within me :

and vouchsafe to stablish me in thy free spirit and to cleanse me from all snares and vices of the devil, that I may be meet to be a partaker of the heavenly joys, who livest and reignest . . .

(iii)

I GIVE thanks to thee, O Lord God, almighty Father, who hast vouchsafed to satisfy me with the Body and the Blood of thy blessed Son, our Lord Jesus Christ. I beseech thine immeasurable grace, almighty and merciful Lord, that this holy Communion may not be unto judgement or condemnation for me, but may be unto me an earnest of faith and a shield of good will to clear from my mind deceits of the enemy, to eradicate the plague of pride, sensuality of taste, and looseness of tongue, and that I may enter into that feast, where are the true light and lasting joys of the just.

I pray also, O Lord, that this holy communion may be to me both guide and viaticum to the gate of eternal salvation.

May it be to me consolation when I am troubled in my thoughts; delight and interest most sweet in every good design; patience in tribulation, and through narrowing straits; medicine in sickness. By these most sacred mysteries which I have received, grant to me a right faith, a firm hope, a perfect charity, renunciation of the world, purification of desire, an unembittered mind, an ardent love of thee, a memory of the passion of thy beloved Son, and deep compassion; a life fulfilled virtuously in thy praise and to serve thee with a faith unfeigned: and in the hour of my departure to apprehend the grace of so great a mystery with true faith, with certain hope, and Christian love sincere; so that I may for ever look on thee.

(iv)

A prayer to obtain a good end and the remission of sins both for ourselves and for our friends.

O LORD God, Father almighty, who hast promised rewards to the righteous and pardon to the penitent: who wouldest not the death of sinners, neither hast pleasure in the destruction of them that perish; I humbly beseech thee to grant unto me, thy servant, remission of all my sins, and to bring me to that penitence by which thou didst save David, didst look graciously upon Peter as he wept, and didst make Mary Magdalene pure. Expel, O Lord Jesu Christ, from my heart, what things soever displease thee: and pour into me such love that I may be able perfectly to love thee and to fear thee, that I may know neither thought nor desire except it be pleasing unto thee, O Lord my God.

I commend unto thee, Jesu Christ most compassionate, all who love or care for me, and who render me kindly aid, all who are indebted or related to me. And also for mine enemies I pray that thou wouldest turn them unto peace, and move them to fulfil a true repentance. I pray thee, O Lord Jesu Christ, mercifully to bear in mind and to visit all who have remembrance of me and who have commended themselves to my unworthy prayers, and who have shewn me any Christian love or kindness; as well as

those who are near to me by ties of kinship, of friendship, or of the faith; whether they be still in the body or are out of sight in death; that they who serve thee faithfully, may be guarded from all adversities; and that thou wouldest absolve us altogether from every consequence of sin and lead us unto everlasting rest. And this I greatly beseech thee that when the day of my death shall come, thou thyself who dost give judgement against the accusers wilt become a defender unto me, who art blessed for ever and ever. *Amen.*

†

Eucharistic Devotions according to the Day of the Week

i.e.

AN INTENTION OF THE DIVINE WORSHIP —A PRAYER FOR THE CELEBRANT AND CLERGY—ACTS OF PERSONAL DEVOTION —INTERCESSIONS—THANKSGIVINGS, Etc.

The compiler is responsible for the authorship of all prayers which are not otherwise attributed; likewise for translations as are in this and preceding sections of the book.

EUCHARISTIC DEVOTIONS ACCORDING TO THE DAY OF THE WEEK

SUNDAY.

1. THE INTENTION.

O MOST holy and merciful God, grant unto me such measure of thy grace, that, being pardoned and purified from all sin, I may, without distraction, attend thy divine Majesty to render service acceptable in thy sight; through Jesus Christ our Lord; and for whose merits do thou graciously accept the sacrifice we bring, as—

(i) AN ACT OF ADORATION before thine awful holiness, truth, and love, commemorating the glories which thou hast revealed from light inaccessible:

(ii) AN ACT OF HOMAGE, with all thine obedient or redeemed creation, for the splendours and bounties of thy handiwork, for our own life and its continuance under thy providential care:

(iii) AN ACT OF THANKSGIVING for thy supernatural Grace; for all its ministries and sacramental gifts; for the Redemption which we now shew forth and proclaim; above all, and in all, and through all, for the Incarnation, Atonement, and Eternal Presence of thy Son Jesus Christ our Lord, by whom our salvation was achieved, and in whom, indivisibly one with thee, O Father, and thee, O Holy Ghost, it is eternally secure.

(iv) AN ACT OF PROPITIATION, in which we plead afresh the propitiatory action of the Cross, desiring to appropriate, after thine own way, its benefits for ourselves and others, in respect of numberless sins; that our contrition may be deepened; that our pardon may be renewed; that our amendment may be furthered; also repenting my own iniquities, *especially* . . . and imploring the divine mercy towards all for whom it is offered, *especially* . . .

(v) AN ACT OF OBLATION, in union with thine own All-perfect Offering of human Will, for the renewal of our obedience in sacrifice and service; and that, in this day of thy power, we, thy people, may truly offer thee free-will offerings, with an holy worship.

(vi) AN ACT OF INTERCESSION for those here present; for the Catholic Church; for this empire, people, and city; for those to whom we are personally acquainted or akin, *especially* . . . for the suffering, *especially* . . . for the sinful, *especially* . . . for my own reception of thy grace of . . . and for the faithful departed, *especially* . . .

According to thy most wise will, direct and confirm this intention, that, by the holy sacrifice which we now offer, we may fulfil thy blessed Communion and attain thy heavenly gifts; through Jesus Christ our Lord, who, with the Father and the Holy Ghost, reigneth one God, world without end. *Amen.*

C.

2. PRAYER FOR THE CELEBRANT AND CLERGY.

O THOU Great High Priest, whose priesthood abideth continually, we beseech thee, graciously to be present in the services of this Church, that thy servants, who fulfil its priestly office, may discharge all duties of the same with fitting holiness and power.

May they be furnished by thy Spirit with grace and gifts needful for thy work. From strength to strength, O Lord, may they advance. In loneliness, pain, or peril, be thou their shield and their exceeding great reward. May thy holy angels guard and refresh them, both in body and soul. May thy blessed saints intercede for them, and bear them company on the way. May their worship of thee be ever in spirit and in truth. May their words be used to reveal thy glory and to make clear the directions of thy will. Through them may thy Name be honoured and thy flock be spiritually increased. May their labours be fruitful for the good of many lives, that the Ministry of Word and Sacraments continue, unfailingly, for the sanctification and completion of thy Church; who art in the mystery of the eternal Trinity, one God, world without end. *Amen.*

C.

3. ACTS OF DEVOTION IN FAITH, HOPE, AND LOVE.

(i) OF FAITH.—I believe, that this is the Sacrament of the most precious Body and Blood of Christ. I believe, that thou, O my Lord and God, art verily present under its mysterious veils of bread and wine.

C.

Blessed and praised be JESUS, at every moment, in the most holy sacrament of the altar.

(ii) OF HOPE.—I will lift up mine eyes unto the hills from whence cometh my help. My help cometh even from the Lord who hath made heaven and earth. Thou, Lord, art my hope, from whom alone I can expect the satisfactions of my need. In thee do I put my trust for all things good. I turn to thee for refuge from the falsity and finitude of the world; from its seductions, its delusions, its oppressions; from the bafflements of reason, and the weariness of the flesh; from all earthly snares and entanglements.

In thine infinite love, power and peace is my trust. Thou great and blessed hope, the coming of my God and Saviour to thine altar, the coming to the world, be it also the coming to my heart: I hope in thee. O let me not be disappointed of my hope. *C.*

(iii) OF LOVE.—*By the love* that drew thee from the heaven of heavens, from its sovereign occupations and repose, into this evil world which so needs thee, yet which is so blind to thee, kindle in us a holy love that answers to thine own; that the grace which thou dost lowly stoop to proffer, and the life which thou dost wondrously confer, may never be by us refused.

By this sacrament of the quenchless love I would renew my love to thee, blessed JESUS, lover of my soul. With its sure claim and hold upon my will, I would fetter myself, more firmly, "a bond slave" to Jesus Christ my Lord.

By the Passion which it commemorates, by the sacrifice which it pleads, by the grace which it

brings, do thou quicken me, that, now and henceforth, I may love thee the more steadfastly as I ought.

By the penitence which it incites, draw me from all sin and subject me to thy discipline of the Cross.

By its covenant of love, stir me to yield thee, unceasingly, of my best, and to train will and heart, body and soul, for the full service of thy life.

I would love my friends in thee, and thy spirit in my friends.

I would, likewise, desire to love my enemies for thee, together with every creature of thy care. Through thy love teach me a love, most pure and godly, of the world. And, throughout all experiences, do thou vouchsafe such protection, that nothing may avail to separate me from thy love. And grant that, with all thy saints, we may be more than conquerors through him that hath loved us. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

C.

4. INTERCESSIONS.

ALMIGHTY and most merciful God, in the fellowship of thy whole Church, at this altar of thine immortal and immaculate sacrifice, I would pray thee for all men, that thou wouldest have mercy upon *thy Church* throughout the world, so as it may be cleansed, defended, perfected in thee; upon *its hierarchy,* that they may strengthen the bonds of unity and preserve all its sacred charge; upon *its priesthood and pastorate,* that, with sanctity of life and spiritual might, those who minister thy gifts may unwearedly convey thy grace to human need; upon *all who are ignorant of thee*; upon those *in adversity*; upon *those who suffer wrongfully*; upon *those who are in any grief or pain*; upon *the fearful and the anxious*; upon *the tempted and the despairing*; upon *those stricken by worldly misfortune*; upon *widows and fatherless children*; upon *the destitute and downtrodden*; upon *the helpless and impotent*; upon *the deceived and embittered*; upon *the wayward and erring*; upon *the fallen and rebellious*; upon *the overworked and weary*; upon *this realm, in every estate,* that it may prosper in thy righteousness, and be ordered after thy will; upon *the entire Church and Body of Christ*; upon *all who specially request our prayers*; upon *those here present,* with others *represented by them*; upon our *friends, relatives, benefactors, acquaintance,* especially . . . upon *our enemies,* and all who dislike or suspect us; upon *the dying,* and upon *the faithful departed*; beseeching thee, Almighty God, Creator and Redeemer of us all, to have mercy upon all, to pity and pardon all, to assist and protect all, to guide and quicken all, to ransom and perfect all, for thine own glory, according to this sacrifice, by way of the Cross, with the prayers of the blessed; through Jesus Christ our Lord. *Amen.*

C.

MAY thy blessing, most gracious Lord, be upon every cause and person for

whom I would entreat thee. Thou knowest the names most deeply graven in my memories and prayers, and also what their greatest good might be. I do commend them, O Lord, to thy Divine protection, to thy love most pitiful, to thy holiness so pure, and to thine abounding grace, that they may both find thee and be found in thee, according to thy word, to a consummate end of perfectness and peace, of life eternal, of righteousness, and truth, and everlasting joy, even in thee, and through thy grace, who art our Lord and Saviour Jesus Christ. *Amen.*

BLESS, O Lord, I do beseech thee, all my *kindred, friends,* and *neighbours*; and *especially those most dear* . . . my . . . , with others no less precious unto thee, . . . , all *who are in any wise committed to my care,* all *who remember me in their prayers, or who desire to be remembered in my own.* . . . Grant them health of body and soul; preserve them from the wiles of the devil, and from any grievous sin; make them thy faithful servants, and bring us all together in the eternal service of thy will; through Jesus Christ our Lord. *Amen.*

C.

5. THANKSGIVINGS.

(i) In Worshipful Adoration.

I WORSHIP thee; I adore thee, O my Jesus, who dost, by thy Majesty, transcend, Divinely, all things and powers that are in heaven and earth.

I adore thee, O my Jesus, now marvellously, blessedly dwelling within the temple of my own body and soul. Abide with me, now and for ever, and suffer me never to depart from thee. Creator and Consummator of all thy works, who dost order the course of thy creatures into the harmony and obedience of thy will, and whose greatness doth comprehend perfectly the need of every thing; both small and great, do thou graciously accept and answer this worship that I bring. Embrace and penetrate my will with thine exceeding grace. Be thou, hereafter, more than ever before, the sole Master of my life, the Counsellor of my thoughts, the Director of my conscience, the Ruler of every choice, the controlling Centre of my affections, the Goal of my actions, the Foundation of my being, the boundless Satisfaction of my desires.

In thee may I abide, for thee may I live, from thee may I go forth, to thee may I return, and by thee may I fulfil the commandments, that, without thee, I cannot attain. For thou art my all-glorious, all-governing God. Help me to find thee and to follow thee, in all things, holily, and to find all holy things eternally in thee.

C.

(ii) In Oblation united with the Perfect Offering of the Cross.

I OFFER to thee, O Lord, of thine own, whatsoever may be possible and well-pleasing unto thee, *of what good thou hast wrought within my weak and sinful self.* Help me to consecrate every power, and utmost effort, to the practice of thy righteous will. Grant this, I beseech thee, O Lord, of thine exceeding grace.

I offer to thee *the final glory of thy creation,* even as it is per-

fected already in the Sacred Humanity of Jesus Christ our Lord. In him do thou mercifully set and train our understanding of all things. And aid us mightily to further and fulfil upon the earth that prophecy of perfect human life which he achieved and promised for the race.

I offer to thee *the sacrificial sufferings of those who have been martyrs for thee*, and every pain that has been anywise endured in thy spirit, or for thy sake. Precious unto thee are the lives of thy saints, and dear shall their blood be in thy sight. Make us to be numbered with them in pure sacrifice of self, and to overcome the devil, the world, and the flesh, even as they overcame, "through the Blood of the Lamb."

I offer to thee, *the one holy, Catholic, and Apostolic Church*, united in this one Lord and sacrifice, and I pray thee to purify her from all worldliness, to adorn her with all holiness, to invest her with spiritual might, to protect her from the adversary, to heal her divisions, to repair her schisms, and to bring her radiantly glorious, without spot or wrinkle, or any such thing, into the Heavenly Union, Presence, and Kingdom of thy dear Son.

But, above all, I offer unto thee, *the measureless perfections, powers, and beauties of Jesus Christ our Lord*, by whose merits be all our sinfulness removed, and all our defects remedied; in whom, with all his holy ones, I would for ever dwell; who reigneth with thee, O Almighty Father, and the Holy Ghost, one God, world without end. *Amen.*

C.

(iii) In Thanksgiving.

I THANK thee for this lowly condescension of thy grace, the visitation of thee, my Lord and my God, the share of thy mysteries, the fellowship of thy love, the endual of thy merits, the benefits of thy Cross, the sacrifice of thine altar, the triumphs of thy might, the hope of thy return. Renew thy grace so truly within myself, and everyone for whom I pray, that we may serve thee in devoted thanksgiving of our lives, and, faithfully, to the honour of thy Name.

O praise the Lord, all ye heathen: praise him, all ye nations. For his merciful kindness is ever more and more towards us. And the truth of the Lord endureth for ever.

To the King Eternal, the immortal, invisible, and only wise God, be all honour and glory, now and for evermore. *Amen.*

(*A doxology used by Bishop Cosin in his "Thanksgiving after Sacrament,"* vide *Cosin's Works, p. 277, Vol. ii., Library A. C. Theo.*)

MONDAY.

Remembering the Worship and the Worshippers of Sunday.

1. The Intention.

O MOST Holy Trinity, may the thoughts of my heart and the words of my lips be always acceptable in thy sight, through him, the merciful Redeemer, whose Name and Sacrifice I do intend to plead before thee, this day, in communion with all saints and angels, and with his whole Church:

(i) For *thine own glory* and our right *obedience of thy will* throughout thy holy Church:

(ii) For a *reparation of past neglect, and of cold, or grudging worship,* anywhere, especially upon the preceding "the Lord's Day":

(iii) For *the fructifying operation of the Holy Ghost,* through the Sacraments, and through thy Word, within all who are called by thy Name:

(iv) For *consistency in daily life,* that, when pursuing secular aims and avocations, thy people may magnify thee by the godly order of their ways:

(v) For *choirs,* and for all attendants of the sanctuary, that those who lead thy worship upon earth may be preserved in innocency, until, with robes made still more white, they may be admitted to thy heavenly altar, and to the chorus of thine everlasting praise:

(vi) And *especially* . . .

C.

2. PRAYER FOR THE CELEBRANT AND CLERGY.

GRANT, O Lord, unto him who now seeks to serve thee in the priestly office, a gracious forgiveness for all unworthiness, and that, in a cleansed and good conscience, he may offer the holy Eucharist. Of thine abundant goodness, grant that it may avail for whatever that, through his remembrance of others, he may forget concerning himself, and of his own need. So empower and prepare him by the Holy Ghost, that, through thy ministries committed to his charge, thy people may receive an ever-increasing good. And by this, thy blessed Sacrament of the altar, refresh in those who celebrate its mysteries, here and everywhere, such reverent love towards thee, and sincerity of life, as may lead us to discern thy presence and thy power in the same. Let thy priests be clothed with righteousness, and let thy saints shout for joy.

C.

3. ACTS OF DEVOTION, *i.e.* CONTRITION, FAITH, HOPE.

(i) OF CONTRITION.—God be merciful to me a sinner. Multiply thy mercies upon me, O most merciful One. Deepen my repentance, O thou most holy. Make me truly sorry for my sins, even as I desire. I hate and abhor them, but not as utterly as I ought. My sins are many, and there are some which, though thou hast forgiven them, are yet grievous to remember. Create in me a clean heart, O God; and renew a right spirit within me.

C.

(ii) OF FAITH.—I believe that the Incarnation of my Lord, infinitely majestic in the greatness of thy Spirit, and of thy Work, was also the lowly, mindful coming of my God for each one of his redeemed, and so even for me.

I believe that this Blessed Sacrament is the way by which our Lord continually dwelleth with his own.

I believe that its holy Sacrifice is the efficacious, Commemorative Offering of himself, of his precious Body and Blood, without repetition of the event of Calvary, yet in everlasting Memorial of its atoning fact. In it, I believe that I plead the finished Sacrifice of the Cross, in a divinely-appointed way, and, of our Lord's perfect merits and unmeasured grace, may obtain "Remission of sins and all other benefits of his passion."

I believe that our Lord Jesus Christ is, in the blessed sacrament, verily and indeed present, for a pure adoration by his people, for the reception of our prayers, for the revelation of his will, for the imparting to us of himself, for the communication of his life, for the redemption of our souls, and to renew in us the covenant obligations of his love.

C.

Blessed and praised be JESUS, at every moment, in the most holy sacrament of the altar.

(iii) OF HOPE. — Without thee, O Lord, life is dark, the world is hopeless. With thee, all fears vanish, cares become lighter, pains are endurable, sorrows are transfigured, patience is possible; for in thee do I put my trust, and my hope is ever towards thee. From what thou hast done in the past, we may know what thou wilt do. From what thou hast promised, we know what is to be done, even to effect the worthy Consummation, in thyself, of all things that are in heaven and earth. To which may it please thee graciously to bring us, that, being delivered from all sin, we may be most purely, gloriously perfected in thee, Jesus Christ our Lord.

From all untoward depression, dulness, and despair: from all weak timidity and gloom: good Lord, deliver us.

For we worship thee, O thou King of the Ages, Lord of Glory, Prince of Life, who, by thy conquest of sin, pain, worldliness, and death art evermore to us a God of hope.

C.

(iv) OF GODLY FEAR.—O Lord Jesus Christ, I do pray and beseech thee, that thou wilt deign to grant unto me mercy and tenderness even to my latter end, and to that dread hour when my soul shall be about to leave my body. My God, thou art my Redemption, thou art my holy Resurrection, thou art my Life perpetual! I entreat thee that by thee I may walk; to thee I may gain; in thee I may rest, and unto thee I may rise again. Hear me, O Lord, and of thy compassion make me safe, here and hereafter. *Amen.*

(*Translated from Francis' Preces Veterum. Alcuin. C.*)

4. INTERCESSIONS.

For all worshippers on Sunday, the previous day, and for a very perfecting of Praise.

WE humbly beseech thee, Almighty God, to have mercy upon us, thy people, and upon those for whom at this time we make our special request, thy servants, who, yesterday, gathered in thy Name, that thou wouldest, day by day, keep them faithful in remembrance of the same. Vouchsafe to them purity of thought, sincerity of speech, holiness of desire, strength of will, worthiness of deed, courage in tribulation, increasing perfectness of love, and, in every action, self-control. Grant unto them the forgiveness of their sins, speed the fulfilment of their endeavours, shew the acceptance of their prayers, that they may, with all those who truly seek thee, find in thee an everlasting stay; through Jesus Christ our Lord. *Amen.*

℣. O Lord, shew thy mercy upon us. ℟. And grant us thy salvation.

May thy spirit hallow, and thy grace fortify, O blessed Lord, *friends and others for whom I would, above all, seek thine aid,* those of closest tie, . . . those with greatest need, . . .

May thy divine power protect and provide for them:

May thy peace comfort them:

May thy pardon reassure them and thy precious blood redeem them:

May thy prosperity attend them:

May daily progress be theirs in the heavenly way;

Through Christ our Lord. *Amen.*

C.

A General Intercession.

BLESS, O Lord, thy creatures; *mankind,* all in affliction, or prosperity, error, truth, sin, or grace: *the universal Church,* the Eastern, the Western, our own Church of England and all of its communion; its prelates, clergy, laity, and throughout thy whole Body: *the governments of the earth,* Christian; about us; our own; the King, Queen, Prince; all in authority and eminency; counsellors, judges, magistrates, officers, people, husbandmen, merchants, artificers, even to the labourers and the poor: *all whom* kindred, good turns, ministering in carnal things, charge formerly, or now, moral friendship, charity, neighbourhood, my promise, their desire, lack of their own leisure, compassion on their being in extremity, worthy acts, good works, offence given, want of any one else to pray for them, *commends to my prayers.*

(*Bishop Andrewes, "translated from a fair Greek by R. D.,"* 1648.)

FOR WORKING FOLK.

The World of Commerce: the Poor and Needy: the Social Condition.

ALMIGHTY Father, we pray thee, by this pledge of thy love, to be with thy sons of toil now going forth to their labour until the evening; that they may have quiet heart of trust in thee under whatsoever cares, and do thou secure for them a just recompense for their work; through Jesus Christ our Lord.

WE beseech thee, Almighty God, to relieve the haste and strife of commerce with thine own blessed peace, and joy, and hope; and to purge from it, utterly, all selfishness, sloth, and fraud; that those who are by wrong and tyranny oppressed may be gloriously delivered, and that thou mayest always prevent the bitterness of hatred or despair; through Christ our Lord. *Amen.*

O LORD of Hosts, mercifully command thy holy angels, that they come swiftly to the aid of all such as are in extremity of body or soul, that the poor and needy may find in thee their most mighty Deliverer and friend, and that their trouble may be turned into joy; through Jesus Christ our Lord.

MAY this Divine Sacrament inspire in us, and in thy whole Church, as also between the classes and masses of mankind, the true lovingkindness and goodwill of Jesus Christ our Lord. *Amen.*

C.

FOR THOSE IN SORROW BECAUSE OF SIN.

LOOK in mercy, O Lord, upon those who are in bitterness, because of their

transgressions, or through the wrongfulness of others. We beseech thee to grant unto the erring a due contrition, and to bestow upon the penitent the fullest opportunity and surety of thy peace. Mercifully restore to the downcast the joy of their salvation; and, by the power of thy free Spirit, uplift those that are fallen, that they may be refreshed with the energies of grace and in the promise of good things to come: through the merits of the Cross, O thou our Saviour and High Priest, who livest and reignest, with the Father and the Holy Ghost, ever one God, world without end.

C.

FOR THE GROWTH OF THE CHURCH.

O GOD, who art both the Renewer and the Ruler of mankind, grant, we beseech thee, that thy Church may be continually multiplied with fresh offspring of the faith and may increase evermore by the devotion of the same; through Jesus Christ our Lord. *Amen.*

(*Gelasian Sacramentary; Muratori*, i. 579. *C.*)

The glorious Majesty of the Lord our God be upon us. Prosper thou the work of our hands upon us. O prosper thou our handiwork.

5. THANKSGIVINGS.

(i) WORSHIP.—O thou Bread of God, heavenly manna, we adore thee as the only true food of the soul, the only sure strength in time of need, the only full supply for all our want, the secret of victory in the spiritual war, the sustenance of our health, the provision for everlasting years; be thou reverenced and restored within this ark of thine indwelling, even within ourselves, both now and at the hour of our death.

C.

(ii) SACRIFICE.—O Giver of all, what can I give thee, in return, save what is already thine. Nevertheless thou dost not by force take unto thyself that which thou hast sought by love. In this holy sacrament of love, *I yield thee my heart* to love thee; and to grow in loyalty, knowledge, faith, towards an ever-worthier love. *I yield thee my body*, that all its members may obey thy will, may serve thy mind, may utter thy truth, may share thy work. *I yield thee my soul*, that it may be replenished with necessary force, and may faithfully maintain its duty before thee; its imagination to conceive thee, its conscience to follow thee, its affections to proceed in thee, its intelligence to find thy truth, its will to be united to thee, in the discipline of thy Cross, its *future*, "thine ever, only thine to be."

C.

(iii) PRAISE AND SPECIAL THANKSGIVINGS. — Praise the Lord, O my soul, and forget not all his benefits;

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction: and crowneth thee with mercy and lovingkindness;

Who satisfieth thy mouth with good things,

Making the young and lusty as an eagle.

Good indeed are *the Things Holy* with which thou hast this

day nourished my body and soul: Thanks be to thee, O God.

For *the redemption* here commemorated, manifested, and received: Thanks be to thee, O God.

For *participation* in the mysteries of the precious Body and Blood: Thanks be to thee, O God.

For happiest *refuge in thee* from the troubles and tumult of the world: Thanks be to thee, O God.

For my soul's *rest in thy compassion* and protection: Thanks be to thee, O God.

For thy plenary *remission of sins*: Thanks be to thee, O God.

For thy *ruling of the inner life* through all thy means of grace: Thanks be to thee, O God.

For any *revelation or experience of the Spirit* which thou hast allowed me truly to know: Thanks be to thee, O God.

For *thy Presence*, its majesty and grace, its joy and liberty, its condemnation of evil, its encouragement of good, its recreation of my faith, and hope, and love: Thanks be to thee, O God.

For mystical *reunion with the faithful departed*, by ties of memory, love, and expectancy in thee; and for union with the worship of *the angels and the saints*: Thanks be to thee, O God.

For *the perfect fulness of the future life*, the resurrection of body and soul, prophesied in thy sacrament, and to be prepared by its means: Thanks be to thee, O God.

For *the return of Jesus Christ our Lord* for which we look, and for the glories of that Hope: Thanks be to thee, O God.

C.

Worthy is the Lamb that was slain, and who redeemed us to God by his Blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. *Amen.*

TUESDAY.

For the Church.

1. THE INTENTION.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, accept this sacrifice, together with our supplications and prayers, in *the intention that it be this day offered for thy Church militant here on earth*;

(i) That *it may be protected* from the subtle encroachment of the world, from the wiles of the devil, and from corruptions and degenerations of the flesh:

(ii) That *it may be enlightened* with supernatural wisdom of thy truth, and be enabled by thy spirit to shew it forth accordingly in life:

(iii) That *it may be so attuned unto thy love* that it may thoroughly encircle this world's need:

(iv) That *it may be inspired* with the divine zeal for subjection of the whole earth to thy rule of righteousness and peace:

(v) That its blindness, weakness, and failures, humanly, may, by the Divine Almightiness, *be overruled*, and by the Divine Mercy be rectified and healed:

(vi) That *its apostolic heritage*, particularly in our own com-

munion, may be steadfastly, prosperously maintained:

(vii) That *its hierarchy* may be in every way fitted and strengthened for their task:

(viii) That *its priesthood and laity* (especially of this parish) may be diligent in the duties of the faith:

(ix) That *its Church workers* may, with single-hearted love, labour blessedly for souls, and be rewarded with spiritual success:

(x) That *its work* be never too terribly hindered by sins of jealousy, slander, indiscretion, sloth, or the like:

(xi) And *especially* . . .

C.

2. FOR THE CLERGY.

O THOU Great High Priest, who dost accept the prayers and order the worship of thy Church, regard, with thy favourable compassion, thy servants here who minister in the most holy mysteries of thy Body and Blood; that, with faith, they may apprehend thee; with pureness, they may approach thee; with love, they may please thee; and with recollection, may bear before thee the burden of our every need. Increase and multiply upon them thy power and thy gifts, that they may assuredly persuade the hearts of many to thy praise, who livest and reignest, with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

3. ACTS OF DEVOTION.

(i) WORSHIP.—O Lord most holy, I worship thee in thy holiness:

O Lord of love, I worship thee in thine infinite love:

O Lord almighty, I worship thee in the firmament of thy power:

O thou, whose goings forth are from everlasting, I worship thee in the sacrament of thy grace:

O thou Incarnate God, I worship thee in the arms of thy mother, and in the poverty and lowliness of thine earthly lot:

I adore thee in the pages of the gospel:

I adore thee in the perfect counsels of thy word:

I adore thee in the glorious power of thy works:

I worship thee in the sufferings and humiliations of the Passion:

I worship thee in thy victory over death and the world:

I worship thee in thine Eternal Priesthood, and in the session of the heavenly Throne:

I worship thee in thy most mighty Presence with the Church:

I worship thee in the adorable mystery of this Blessed Sacrament itself:

I worship thee in thy love and purpose for the world.

C.

(ii) FAITH. — According to this worship of thy Church, do I believe. According to this faith, do I adore. By this light I do behold and would learn more of thy great truth, and life, and love. Prepare my heart and strengthen my will, that I may in all things keep unbroken, and practise worthily the statutes of thy word.

C.

(iii) HOPE.—I hope, O Lord, to be pardoned by thy grace, to be purified by thy Blood, to be perfected in thy will, to be instructed in thy truth, to

be cheered by thy light, to be fired with thy love: according unto thy mercy, fulfil my hope, sinful though I am, and help me honestly to accomplish what thou dost command.

C.

(iv) PENITENCE. — Heavenly Father and true God, who didst send thy beloved Son to seek the lost sheep, I have sinned against heaven and before thee; receive me like the prodigal son and clothe me with that garment of which I was deprived by sin. Have mercy on thy creatures, and on me a grievous sinner.

Son of God, and true God, who didst come down from the bosom of the Father, and wast incarnate of the holy Virgin Mary for our redemption; wast crucified, and buried, and raised from the dead, and didst ascend to the Father, I have sinned against heaven and before thee; remember me like the penitent thief, when thou comest into thy kingdom. Have mercy on thy creatures, and on me a grievous sinner.

Spirit of God, and true God, who didst descend on the river Jordan, and into the upper room; who didst enlighten me by the baptism of the holy font, I have sinned against heaven and before thee, purify me again with thy divine fire, as thou didst the apostles with fiery tongues. Have mercy on thy creatures, and on me a grievous sinner.

Beholder of all, I have sinned against thee, in thought, word, and deed; blot out the handwriting of my trespasses, and write my name in the book of life. Have mercy on thy creatures, and on me a grievous sinner.

O Lord the protector of all, place thy holy fear as a guard before my eyes that they no more look with wantonness; before my ears that they delight not in hearing evil speech; before my mouth that it utter no falsehood; before my heart that it meditate no wickedness; before my hands that they do no injustice; before my feet that they walk not in ways of iniquity; but direct the motions of these all that they be in all things according to thy commands. Have mercy on thy creatures, and on me a grievous sinner.

From the prayers of Saint Nerses, Patriarch of the Armenians.

4. INTERCESSIONS.

For the Church.

FOR ITS INCREASE.

MOST mighty God, we do beseech thee that thy Church may be plenteously increased by the ingathering of those that be near, and of those that be afar off; and that it may be made ever more glorious in the beauty of holiness, for the sake of Christ our Lord. *Amen.*

C.

FOR ITS SANCTITY.

O LORD, we beseech thee, grant unto us and to all the members of thy Church such continuance in thy love, that we may willingly fulfil thy holy commandments, according to the same; through Jesus Christ our Lord.

C.

GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church. Fill it with all truth, in all truth, with all peace. Where it is corrupt, purge it: where

it is in error, direct it: where it is superstitious, rectify it: where anything is amiss, reform it: where it is right, strengthen and confirm it: where it is in want, furnish it: where it is divided and rent asunder, make up the breaches of it, O thou Holy One of Israel. *Amen.*

Archbishop Laud, Summarie of Devotions, ed. 1667, p. 15.

FOR ITS PERFECTION.

O GOD of immutable strength and eternal light, favourably regard thy whole Church, that wonderful Sacrament of thine, and by the tranquil work of thine unceasing providence effectually continue the salvation of mankind; that the whole world may find and see that things which were cast down are being raised up, that things which had grown old are being renewed, and that all things are returning to their perfection, through him from whom they took their beginning, Jesus Christ our Lord. *Amen.*

C. Gelasian Sacramentary, i. 43.

FOR ITS UNITY.

O THOU Lord of light and love, shed upon us who worship thee such effulgence of thy grace, that loving one another, according to thy word, we may be accounted truly thy disciples, to the glory of thy Name, our Saviour Jesus Christ. *Amen.*

C.

FOR ITS UNITY.

O LORD Jesu Christ, who didst say to thine apostles, Peace I leave with you, my peace I give unto you, remember not our sins, but confirm the faith of thy Church, and grant to her that peace and unity which is agreeable to thy will; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Adapted from the Hereford Missal.

O GOD, the protector of thy Church, who, for her orderly governance, hast so placed her rulers as that her very least may always have the aid of thy sacraments; grant, we beseech thee, that we may follow the footsteps of apostolic faith and doctrine, and be also allowed full fellowship of the same, human weakness in our service notwithstanding, through Christ our Lord. *Amen.*

Indebted to Mr Baylay's Century of Collects, p. 64. *Trans. C.*

FOR THE ANGLICAN COMMUNION.

O LORD, we beseech thee to bless thy Church, Catholic and Apostolic, throughout the world, but, especially, at this time, thy flock of this communion. Endue her leaders with wisdom and strength. Sanctify her bishops and clergy in thy truth. And so unite us thy people in the One Body of thy Church, that we may together work thy works upon the earth, and be diligent in performance of thy will; through Jesus Christ our Lord. *Amen.*

C.

From all worldliness and self-seeking;

From all self-assertion or servility; Good Lord, deliver us.

From worldly compromise and mean expediency;

From personal envies, intrigue, and jealousy; Good Lord, deliver us.

From guile and insincerity of any sort;

From eye-service as men-

pleasers; Good Lord, deliver us.

From luxurious indulgence or ostentation;

From pride and vainglory of all kinds; Good Lord, deliver us.

From weak timidity and failure to uphold thy righteous will in temporal affairs;

From respect of persons when administering thy truth; Good Lord, deliver us.

From contempt for the friendless;

From carelessness in the cause of the oppressed; Good Lord, deliver us.

From undue respect for material concerns;

From absorption in trivialities, and from all pettiness of mind; Good Lord, deliver us.

From fractious temper and ill-will;

From all capriciousness or arbitrary self-will; Good Lord, deliver us.

C.

FOR THE GROWTH AND INCREASE OF THE CHURCH.

ALMIGHTY God and Heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son, Jesus Christ, to be our Redeemer, and the Author of Everlasting Life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors, and pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: for these so great benefits of thy eternal goodness, and for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant . . . that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit, so that thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son, Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

Abridged from the Ordering of Priests.

FOR EMBERTIDE.

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious Blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all who are to be called to any office and administration in the

same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

FOR BISHOPS.

ALMIGHTY, everlasting God, upon whose eternal judgment all things depend, have respect unto our prayers, and keep in true devotion unto thee those chosen by thee to be bishops of thy Church, that, under their rule, Christian people may be increasingly enriched with the abundance and rewards of faith; through Jesus Christ our Lord. *Amen.*

(*Adapted from Gelasian*, I. xli.)
C.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all bishops, the pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

(*Book of Common Prayer.*)

FOR THE BISHOP OF THE DIOCESE.

ALMIGHTY God, and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost liveth and reigneth, one God, world without end. *Amen.*

(*Book of Common Prayer.*)

O THOU Chief Pastor of thy flock, mercifully regard thy servant *N* . . ., our bishop, to whom thou hast given the charge of this diocese; that, being upheld, directed, and sanctified in its work, he may, with those entrusted to his care, attain thine everlasting joy; through Jesus Christ our Lord. *Amen.*

C.

FOR ANY ASSEMBLY, SYNOD, COUNCIL, CONVOCATION OF THE CHURCH.

O GOD, who didst command the assembly of the disciples to wait for the Promise of the Father, and who, then, according to that most true promise, didst shed forth upon thy Church, divers gifts and powers of the Holy Ghost, grant thine

outpouring of the same Spirit upon thy servants . . ., who now gather in thy Name; that, having a single eye to thy glory, their counsels may be most wisely enlightened in the compass and manifestation of thy truth, and be ordered aright for the kingdom of thy love; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

FOR THIS PARISH.

O LORD and Father of all, we commend to thy fatherly goodness all persons and concerns of this parish, and pray thee to forgive pitifully our shortcomings and our sins. Grant to our clergy, workers, and laity that, being faithful, they may also serve thee fruitfully for the honour of thy Name; through Jesus Christ our Lord. *Amen.*

C.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of us thy servants, and grant unto this parish all things that are needful for its spiritual welfare: schools wherein to bring up the young in thy faith and fear, ministers to labour in this portion of thy vineyard, a Church restored to the beauty of holiness. Strengthen and increase the faithful: visit and relieve the sick: turn and soften the wicked: rouse the careless: recover the fallen: restore the penitent: remove all hindrances to the advancement of thy truth: bring us all to be of one heart and mind within the fold of thy holy Church, to the honour and glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

Father Benson's Intercessory Manual.

FOR COMMUNICANTS.

DO thou, O Lord, protect with thy watchful loving-kindness, those who, in the holy mysteries, are united sacredly to thee, that they may walk worthily of thy grace, and be found faithful in the obedience of thy love; through Jesus Christ our Lord. *Amen.*

C.

Or

O GOD, who dost make the Way of thy people to be ever more perfectly in thee: mercifully continue thy work of grace and the gifts which by our frailty, we cannot otherwise attain; that they who wait upon the heavenly mysteries may renew their strength, and reverently abide within thy holiness and love; through Jesus Christ our Lord. *Amen.*

(*Adapted from the Leonine Sacramentary, Mur.*, i. 431. *C.*)

DURING THE VACANCY OF A PASTORAL CHARGE.

WE humbly entreat thee, O Lord, to send unto this parish a faithful priest, who shall wisely and godly lead thy people on the everlasting Way, and be diligent in all things for their good; to the edification of thy Church, and the pure honour of thy Name; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

FOR THE MINISTRY OF GOD'S WORD.

O THOU eternal Word, in whom is life and who art the very life of men, we humbly

beseech thee to illuminate thy Church, continually, with true messengers from thee, and to manifest thyself afresh in spirit, truth, and power, according to our need, and for thy greater kingdom upon earth; who ever livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

5. THANKSGIVINGS.

BLESSED and praised at every moment be JESUS in the most holy sacrament of the altar.

For the joys which thou dost give in this feast of thine elect;

For the gathering together of thy people, and for their security in thee;

For the surety of thy promises, and for the continuance of grace;

For the support of thy Church, and for the blessings of its work;

For the divers operations and benefits of the Holy Ghost;

All glory, thanks, and praise to thee, O Lord.

For those who take their cross and follow bravely after thee;

For those who tread the way of sorrows in the calm of faith;

For those who, at dreadful cost, battle for the right;

For those who bear physical pain with sweet and sanctifying grace;

For those who endure petty slights forgivingly;

For those who rise above still greater wrongs;

For those who continue their duties conscientiously, whether so recognised or not;

For those who, by thy heavenly wisdom, are enabled to teach the way of Life;

For those who tend thy flock with diligent care;

For those who love others unselfishly in thee;

All glory be to thee, O Lord.

C.

I BEHELD, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues,

Stood before the throne, and before the Lamb, arrayed in white robes and palms in their hands,

And they cried with a loud voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. Amen.

WEDNESDAY.

For all Men.

1. THE INTENTION.

FOR all estates of the realm, for all men, women, and children of this land, for its security, prosperity, and health, we would entreat thy Divine Majesty, that, by this sacrifice, we may obtain thy most merciful regard; and, particularly, of thy Divine Grace,

(i) That *Our Empire* may be ruled in thy fear, and directed by thy will;

(ii) That *Our King*, and all who exercise authority under him, may have wisdom and strength to govern aright;

(iii) That *Our People*, everywhere, in the mother-land as also in colonies and dependencies, may be perfected in the obedience of faith;

(iv) That *evil* and injustice, oppression and distress, discontent and rebellion, of all

kinds and causes, may be purged away and removed;

(v) That *stability of character*, and righteousness of conduct, may be prized and sought after, by our nation and by ourselves, more and more.

(vi) That *the wealthy and powerful* may learn, increasingly, how to serve mankind, and that, with pure kindliness, they may serve their generation well;

(vii) That *those engaged in commerce, or employed in labour*, may be considerate of the common weal and be made worthy of thy Name, true citizens of God;

(viii) That *class hatred and the warfare* which ensues from it may be mastered by thy love;

Thus, in the communion of thy whole Church; benefiting from the common aid and supplication of thy blessed saints (*especially St. . . . if it be a Saint's day*); in union with the merits of the Cross; in thankful remembrance of thy love; for the blessing of the realm; for the fulness of thy kingdom and power upon earth; for the completion of thy saints; for the salvation of our souls; for the peace of the departed; and for the good of us all, I would offer this holy sacrifice, in humblest prayer for pardon, and beseeching thee graciously to accept, rule, and sanctify my will under the most perfect offering of his will, Jesus Christ our Lord, who now reigneth with thee, O Father, and with thee, O Holy Ghost, one God, world without end. *Amen.*

C.

2. PRAYER FOR THE CELEBRANT.

May the Lord deal graciously with thee, and accept thy ministry on our behalf;

The Lord forgive thee all thy sins, and mercifully remit all thy transgressions;

The Lord sanctify thee in this sacred office, and help thee to perform in thy life what thou dost utter with thy lips;

The Lord engrave upon thy remembrance the needs of his people, and most blessedly fulfil thy prayer;

The love of JESUS be thy watchword;

The cross of JESUS be thy quenchless hope;

The light of JESUS be thy guidance and thy goal;

The life of JESUS be thine everlasting stay;

The throne of JESUS, thine exceeding great reward.

The name of JESUS, thine eternal and undying praise through him who reigneth with the Father and the Holy Ghost, God, world without end. *Amen.*

C.

3. ACTS OF DEVOTION.

(i) GENERAL.

Lord, I worship thee;
Lord, I believe in thee;
Lord, I hope in thee;
Lord, I love thee;

Forgive, I do most humbly beseech thee, the meanness of my worship towards thee, the poverty of my faith, the dimness of my hope, the weakness of my love. In the greatness of thy Majesty, deliver me from mine offences, and remedy my defects, for the sake of Jesus Christ our Lord. *Amen.*

C.

(ii) RECOLLECTION.—Let all mortal flesh keep silence and stand with fear and trembling; let every earthly thought now utterly depart; for the King of kings, and the Lord of lords, Christ our God, cometh forth, to be sacrificed, and to be given as food for the faithful. Before him go the choirs of the angels, with every principality and power; the many-eyed cherubim and the six-winged seraphim, with faces covered; and thundering forth the hymn, Alleluia, Alleluia, Alleluia.

The Liturgy of St. James. C.

(iii) PREPARATION FOR A PRIEST.—O thou King of glory, none of those who are tied by desires and pleasures of the flesh are worthy to approach, to draw nigh, to sacrifice unto thee; for thy ministry is great and fearful even to the heavenly powers themselves. Nevertheless, for the sake of thine unutterable and immeasurable love for man, thou didst become man, without change or difference, and didst take the name of "our High Priest," committing, as Lord of all, unto us, the sacred ministry of this worshipful, unbloody sacrifice. For thou only, O Lord our God, dost rule the things that are in heaven, and the things that are in earth; who art borne upon the throne of the cherubim; who art the Lord of the seraphim, and King of Israel; who only art holy and dost abide in the holies. I call upon thee, the only good and gracious One, look upon me, thy sinful and unworthy servant, and cleanse my soul and heart from an evil conscience. And strengthen me in the might of thy Holy Spirit that, clothed with the grace of the priesthood, I may stand at this thy holy table and consecrate thy holy, stainless Body and thy precious Blood.

For to thee I come, with bent head beseeching thee; turn not thy face from me, nor cast me out from among thy sons, but deign to allow that these gifts be offered unto thee by me a sinner and thine unworthy servant. For thou art He that doth offer and is Himself the Offering, that doth accept and is Himself the Communion, O Lord our God; and to thee, with thine eternal Father, and thine all-holy and good, and life-giving Spirit, do we ascribe glory, now and for ever, and unto ages of ages. *Amen.*

(*Liturgy of St. Chrysostom. C.*)

(iv) ACTS OF FAITH.—I confess thee with faith, and adore thee, O Father, Son, and Holy Ghost, uncreated and immortal Being, Creator of angels, of men, and of all that exists:

Have mercy on thy creatures.

I confess with faith and adore thee, O Light indivisible, simultaneous, Holy Trinity, and one Godhead: Creator of light and dispeller of darkness, dispel from my soul the darkness of sin and ignorance, and at this hour enlighten my mind, that I may pray to thee according to thy will, and receive from thee what I seek:

Have mercy on me a grievous sinner.

O my God, who openest thy hand and fillest all creatures with thy bounty, unto thee I commit my being; take charge of me, and provide all things needful for my soul and body from this time forth for evermore:

Have mercy on thy creatures, and on me a grievous sinner.

(*From the Prayers of St. Nerses, Patriarch of the Armenians.*)

4. INTERCESSIONS.

FOR ALL MEN.

That it may please thee, O Lord, to look in mercy upon thy holy Catholic Church; to establish and to enable her bishops; to sanctify her priests; to give her deacons perseverance, humility, and zeal; to cause to grow in her the unity of love; to make plain the way of righteousness and peace; to grant the grace of continence to the single, and an undying love to those who wed; to inspire kindliness in the rich, and modesty in the highly placed; to bestow help upon the needy and comfort on the lonely; to sustain the aged, and to instruct the young; to convince the unbelieving, and to pardon the penitent; to put away from thy Church all heresy and strife; to unite thy people, everywhere, in thy true fold and faith; to bring us together, unfailingly, with all for whom we care, in thine eternal joy; We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon our King and upon those who are set in authority under him; to have mercy upon all who bear command, as also upon those who serve, on land or sea, in the forces of the Crown; to have mercy upon all who defend their country against its enemies in war; to have mercy upon the British Empire and to protect its peoples and concerns; to have mercy upon all who travel, and to bring them without hurt or hindrance to their journey's end; to have mercy upon the sick, that they may recover health; upon the sorrowful that they may be consoled.

That it may please thee to have mercy upon all prisoners that they may enjoy liberty of heart; to have mercy upon fatherless children, and widows and all that are desolate and oppressed; upon the poor and needy, and such as are in any difficulty or distress; upon the fallen, that they may be restored; upon the upright, that they may be upheld; upon the tempted, that they may be confirmed; upon all who are near and dear to us, by ties of kindred or affection, that they may be enriched with every blessing of thy grace; upon the faithful departed, that they may have eternal rest.

We beseech thee to hear us, good Lord.

Be mercifully pleased, O Lord, to hear and answer these our prayers, according to thy will, and that thou mayest ever find in us true service of the same, through Jesus Christ our Lord. *Amen.* C.

(*Expanded from Prayer of St. Cyril and St. Gregory.*)

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

O GOD, the creator and preserver of all mankind, we

humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

FOR OUR KING AND PEOPLE, UPON OCCASIONS OF HUMBLE PRAYER.

O THOU who only art the Lord, may it please thee to have mercy upon the Prince and the Peoples of this Empire, and to forgive whatsoever thou hast seen amiss in us, that we may have grace to learn thy perfect will; through him who liveth and reigneth . . .

C.

O GOD, who providest for thy people by thy power, and rulest over them in love; Vouchsafe so to bless thy servant our King, that under him this nation may be wisely governed, and thy Church may serve thee in all godly quietness; and grant that he being devoted to thee with his whole heart, and persevering in good works unto the end, may, by thy guidance, come to thine everlasting kingdom; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Book of Common Prayer.

FOR RULERS TO JUDGE RIGHTEOUSLY.

ALMIGHTY God, eternal Father, we do remember that in the condemnation of thine own dearly beloved Son, that most innocent Lamb, our Saviour Jesus Christ, the judge did sit, witnesses were brought, Christ was presented and condemned, and all truth there was trodden under foot, all unrighteousness did reign, and innocency was condemned. O most gracious Lord and Father, grant unto our heads and rulers that they may ever, in all their judgements, judge according to true justice and equity without corruption, partiality, and wicked dissimulation, to the oppression of wickedness, and to the maintenance of thy everlasting truth, justice, honour, and glory. Hear us our heavenly Father, for our Lord Jesus Christ's sake. *Amen.*

(Henry VIII.'s Primer—probably Cranmer.)

O THOU in whom alone dwelleth the sevenfold fulness of thy coming reign, pour out, we beseech thee, upon all who are in stations of authority and influence, the fitness of thy Spirit and the sense of thy Fear, that, following thee, they may not judge after the sight of

** This to be said when any desire the Prayers of the Congregation.*

their eyes nor reprove after the hearing of their ears, but with righteousness the poor, and with equity the meek of the earth: according to the knowledge which thou only dost inspire, the word of whose mouth is already a rod for the earth, and by the breath of whose lips wickedness is slain, to whom with the Father, and the Holy Ghost, be all glory and dominion, world without end. *Amen.*

C.

FOR THOSE WHO SUFFER IN ANY WAY UNJUSTLY OR UNHEARD.

UNTO thee do I lift up mine eyes: O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God, until he have mercy upon us. Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of them that are at ease, and with the contempt of the proud.

Psalm 123.

Yet may the forgiving mercy of God be towards us all, and may we learn his love to those who despitefully use us, praying for them full measure of his grace and gifts: through Jesus Christ our Lord. *Amen.*

C.

FOR THE STATE.

LORD, bless this kingdom, that religion and virtue may season all sorts of men: that there may be peace within the gates, and plenty within the palaces of it (as, also, in its humblest homes). In peace, I beseech thee so preserve it that it corrupt not; in war so defend it that it suffer not; in plenty so order it that it riot not; in want so pacify and moderate it, that it may patiently and peaceably seek thee, the only full supply both of men and states, that so it may continue a place and a people to do thee service to the end of time; through Jesus Christ our only Saviour and Redeemer. *Amen.*

Archbishop Laud.

O LORD our God, who upholdest and governest all things by the word of thy power; Receive our humble prayers for our Sovereign Lord *GEORGE, as on this day* set over us by thy grace and providence to be our King; and, together with him, bless, we beseech thee, our gracious Queen *Mary*, *Alexandra* the Queen Mother, *Edward* Prince of *Wales*, and all the Royal Family; that they, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may long continue before thee in peace and safety, joy and honour, and after death obtain everlasting life and glory, by the merits and mediation of Christ Jesus our Saviour, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

Book of Common Prayer.

ALMIGHTY God, who rulest over all the kingdoms of the world, and dost order them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, *as on this day*, to set thy servant our Sovereign Lord, King

GEORGE, upon the throne of this realm. Let thy wisdom be his guide, and let thine arm strengthen him; let truth and justice, holiness and righteousness, peace and charity abound in his days. Direct all his counsels and endeavours to thy glory, and the welfare of his subjects; give us grace to obey him cheerfully for conscience sake; and let him always possess the hearts of his people; let his reign be long and prosperous, and crown him with everlasting life in the world to come; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

A PRAYER FOR UNITY.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

(*Ibid.*)

FOR SOCIAL STABILITY.

O THOU who hast ordained love to be a bond and basis of true life, so fill thy Church with love towards mankind, that, by thy light, all men and nations may walk in sacred fellowship, and in secure, most righteous peace; through Christ our Lord. *Amen.*

C.

WE humbly beseech thee, O God, who art the judge of all the earth, to look mercifully upon this our land and people, and to direct the course of our time so that we may learn both what things are amiss and how we may amend them. Chasten our hearts in thy holy fear, and instruct our minds with thy heavenly wisdom, that we may correct any occasions amongst us of falsity, sloth, dishonesty, pride. Do thou graciously heal the wounds and set right the wrongs, which the selfishness or cruelty of man has caused; that, hereafter, by this thy mercy upon all, we may, each one and altogether, seek the common good, and enjoy a mutual benefit and content; through Jesus Christ our Lord. *Amen.*

C.

WE pray thee, O Lord, for those who have the opportunities in Church or State which wealth and eminence may give, that, being enlightened by thy Divine Wisdom, they may serve their generation in singleness of heart, justly, and helpfully for all; through Jesus Christ our Lord. *Amen.*

C.

FOR THE ADMINISTRATION OF JUSTICE.

O JUDGE of all, let thine eternal justice be meted out in every court of law; cause quarrelling to cease, and make all men to reverence thy law, and to live in harmony and obedience, as those who shall one day stand before thine awful judgement seat. May we

then find mercy of thee, O righteous Judge and patient. *Amen.*

(*Sursum Corda.*)

A PRAYER FOR THE HIGH COURT OF PARLIAMENT, TO BE READ DURING THEIR SESSION.

MOST gracious God, we humbly beseech thee, as for this kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ our blessed Lord and Saviour. *Amen.*

Book of Common Prayer.

FOR THE PEOPLES OF THE BRITISH EMPIRE.

O THOU, who dost bring forth judgement to the nations, and for whose law the isles do wait; grant that our peoples may ever serve the purpose of thy sovereign will and learn to manifest thy praise, Almighty, Everlasting, Universal Lord, who reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

FOR THE VINDICATION OF DIVINE RULE TO ALL NATIONS.

O THOU King of the Ages, reveal again thy righteous acts, for righteous and true are thy ways, and great and marvellous thy works; that all may fear, O Lord, and glorify thy Name, and all the nations come to worship before thee, O Lord God Almighty, through Christ our Lord. *Amen.*

C.

FOR FOREIGN GOVERNMENTS.

O THOU who art the King of nations unto the ends of the earth, establish their several governments in such sort as to be not less truly thine ordinance because they are an orderly device of man. Do thou scatter the peoples that delight in war; and make wars to cease in all the world; through Jesus Christ our Lord. *Amen.*

Bishop Andrewes.

FOR THE SAFETY OF OUR LAND.

O LORD, who art the hope and expectation of the isles, defend this island wherein we dwell, on every side, from all danger, necessity, and distress.

Bishop Andrewes.

FOR VARIOUS CLASSES OF THE COMMUNITY.

BLESS, O Lord, our husbandmen with fruitful seasons, our fleets with favourable winds, our merchants with successful voyages, our tradesmen with a spirit of honesty and contentment; our artificers, even to the meanest, even to the poorest amongst us, with grace to follow their respective labours diligently and patiently, for fair and reasonable reward, and in

humble dependence upon thy good-will.

Bishop Andrewes, translated by Dean Stanhope.

FOR BENEFACTORS AND FRIENDS.

O THOU who dost require us to love them that love us, pour out thy blessings, great and manifold, upon all our friends and benefactors; all who have done or wish us well; preserve them, O Lord, and keep them alive upon earth, that they may indeed be blessed and delivered from their foes.

(Ibid.)

FOR THE POOR AND DESTITUTE.

O THOU, who art able to enrich the poorest of the earth with abundance of eternal wealth, mercifully speed thy ministering angels to those who are in straits of any want; and so direct the operations of thy will, that those who have necessity may at once receive the bounty of thine aid and the knowledge of thy grace, who thyself didst prefer the poverty of earth as towards greater glory of heavenly estate: and who now reignest, God over all, blessed for ever. *Amen.*

C.

FOR THE RICH AND POWERFUL.

WE entreat thy mercy, O Lord, for those whom thou hast stationed fortunately among their fellows for the benefit of the whole; that, so seeking to love and serve mankind, they may industriously apply thy trust unto good and lasting ends, and may enter into the joys eternal, upon earth, which thou dost give to them that follow thee; through Jesus Christ our Lord. *Amen.*

C.

FOR THE UNIVERSITIES, COLLEGES, AND SCHOOLS.

O THOU, who art thyself All-comprehending Truth, grant unto those who do pursue the truth a worthy discipline of the same; that those who may not know thee by Name, now, may, by honest quest for what is true, as by thy loving search for them, meet thee in the Wisdom of the Way; who art the faithful and true witness, very Word and Beginning of the creation of God, and unto whom from every created thing be the blessing, and the honour, and the glory, and the dominion, for ever and ever, O Christ our God. *Amen.*

C.

FOR THE YOUNG.

ALMIGHTY Father, send thy blessing upon the youth of this time, that growing worthily before thee, they may obtain thy favourable gifts, and be found honourable in service of the earth; through Jesus Christ our Lord. *Amen.*

C.

FOR LITTLE CHILDREN.

BLESSED Lord, who hast so tenderly regarded the lot of little children, in this world, we entreat thee to extend, everywhere, the protection which they need. Mercifully provide to them the learning of thy truth, the knowledge of thy love, the ministry of thy Church, the instruction of thy Word, the benefit of thy Sacraments, the care of thine angels. Even so, Lord Jesus, Child of Mary, Son of Man, for thy Name's sake. *Amen.*

C.

FOR GREATER RESPECT TOWARDS WOMANHOOD.

O THOU, who didst condescend to be born of Woman, and who hast thus haloed pure Maidenhood and Motherhood with most heavenly light, deepen in all who worship thee the reverence which we owe to maid or mother, for thy sake, who, God of God, didst, for us men and our salvation, become incarnate by the Holy Ghost of the Virgin Mary, and of the substance of thy glorious Mother, wast made Man. *Amen.*

C.

FOR YOUNG LOVERS OR WEDDED FOLK WHO SEEK TO SANCTIFY THEIR FELLOWSHIP IN COMMUNION WITH THEIR LORD.

BLESSED Lord, help these thy children to find thy Divine Presence so truly in this sacrament, and, spiritually, at every time, that the mutual love which thou hast blessed to them may be ever more and more an influence from thee for their eternal life. Direct and control, we do beseech thee, both mind and body, after the order of thy will, that, with the test of time, they may more deeply know the good each to the other brings from thee. And, serving thee on earth, do thou most mercifully bring them to an endless joy, that, in the life to come, with those for whom they care, they may remain eternally at one in thee, who, in unbroken Unity of the Holy Ghost, dost abide, Three Persons in one God, world without end. *Amen.*

C.

FOR THE LONELY.

O LORD who, in thine agony, didst thrice seek, vainly, fellowship from those whom thou didst choose; who, at the Cross, with desolation, didst tread the wine-press of God's wrath, alone; remember, compassionately, and for good, those whose lot is solitary here; those bereft of human company through death, especially some who have outlived the friends of youth; those whose affection was misplaced; those whom other circumstance compels to single life; those whose spirit thou hast called apart for truth; those whose selfishness has broken every tie; those whom sin has made to be abhorred; those who are in places of civil detention; those who suffer unmerited disgrace; those who are embittered by an evil world; those who seek to follow thee in pure unworldliness; that each, severally, may be comforted and occupied by thee; finding, through thee, communion of all saints, and angels, and just men in heaven and earth, with thee, who art Lord of all and rich unto all that call upon thee, Jesus Christ our Lord. *Amen.*

C.

FOR A CORPORATE UNITY OF CLASSES IN SOCIETY, AND FOR ITS INTERNATIONAL PEACE.

O GOD and Father of our Lord Jesus Christ, in whom thou hast purposed to sum up all things, in the heavens and upon the earth; by whom, also, thou hast broken down partitions that did interrupt thy love; we humbly beseech thee, to unite existing differences of mankind, likewise, and to bind all Nations, and classes, and kinds of men into an agreeable Commonwealth of Peace; that, putting away everything wrongful, we may, each one, use his place of service for the com-

mon life, and be together made worthily in thee, One New Man; through Him who is our Peace, thy Son, our Lord. *Amen.*

C.

FOR THE UNITY OF THE CHURCH.

O ALMIGHTY God, who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

O THOU, who art the wholesome defence and strength of thine anointed, think upon the congregation which thou hast purchased and redeemed of old; and let the multitude of them that believe be of one heart and of one soul; through Christ our Lord.

Bishop Andrewes.

FOR THE CHURCH OF ENGLAND.

O LORD, who walkest in the midst of the golden candlesticks, remove not our candlestick out of the place thereof; but set in order the things that are wanting, and do thou establish what remain and which thou mightest reject.

Ibid., trans. R. D., 1648.

FOR RAIN.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

FOR FAIR WEATHER.

O ALMIGHTY Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

Ibid.

IN THE TIME OF DEARTH AND FAMINE.

O GOD, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruit-

ful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Book of Common Prayer.

Or this.

O GOD, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

Ibid.

IN THE TIME OF ANY COMMON PLAGUE OR SICKNESS.

O ALMIGHTY God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of King David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

Ibid.

A GENERAL INTERCESSION.

LOOK down gracious Lord, on all ages and conditions of men, sucklings and infants, children and young people, middle-aged and those of declining years, the old and bedridden, the insufficiently fed and clad, the sick and feeble, prisoners and strangers, the homeless and destitute, all who are of impaired reason and understanding, as others suffering from discontent or hidden grief; those who are tempted to suicide or who are vexed with evil spirits; the troubled in body or soul; the fearful and faint-hearted; criminals and those appointed to die, orphans and widows, travellers by land or by water, women labouring of child, captives and slaves, the outcast, the dying: do thou, O Lord, save both man and beast, for excellent is thy mercy, O God, and the children of men shall put their trust under the shadow of thy wings; through Jesus Christ our Lord.

Bishop Andrewes.

PRAYERS IN TIME OF WAR.

FOR PEACE.

The Collect for the Fifth Sunday after Trinity.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve

thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer—perhaps, originally, Pope Leo the Great.

FOR A COURAGEOUS FAITH.

ALMIGHTY Lord of lords and King of kings, who hast for ever overcome the powers of the world; Grant unto thy people, in all darksome trials, the courage of thy heavenly faith; that they, confiding perfectly in thee, may with thee abide, among those called, and faithful, who share thy conflict upon earth and the joyous triumph of the same; through the grace and majesty of Christ our Lord. *Amen.*

C.

IN THE TIME OF WAR AND TUMULTS.

O ALMIGHTY God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

FOR THE BRITISH FORCES AND OUR ALLIES.

O LORD of hosts, we commend to thy most mighty protection and providential goodness, the soldiers and sailors who guard our land. Vouchsafe gloriously to countenance and to bless both them and our allies. Graciously secure in each soul the fullness of thine eternal redemption. Throughout all dangers, keep them trustful in thy Majesty, and in fearless possession of the everlasting life. Mercifully pardon and remit whatsoever sins are to their charge, or for which this nation should account. . . . Stablish them in thy grace, and, according to thy most just and righteous will, shield and aid them in the strife, especially those for whom we ought to pray. . . . Cover their heads in the day of battle, and bring them victoriously home, by the help of thine angelic hosts, and to the praise of Jesus Christ our Lord. *Amen.*

C.

FOR THE NAVY.

O ETERNAL Lord God, who alone spreadest out the heavens and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; be pleased to receive into thy Almighty and most gracious Protection the persons of thy servants and the fleet in which they serve. Preserve them from the dangers of the sea and from the violence of the enemy: that they may be a safeguard unto our most gracious sovereign lord, King . . ., and his dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God; and that they may return in safety to enjoy the blessings of the land, with the fruits of their labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy

Name; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer, adapted.

AN APPEAL TO THE DIVINE ARBITRAMENT.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

WE humbly entreat thee, all-sovereign Ruler and Redeemer of mankind, most pitifully to regard the nations now at war, and to hasten the reign of thy righteousness and peace, that even now all things may be over-ruled to the consummation of thy blessed will, who livest and reignest, etc. . . .

C.

FOR OUR ENEMIES.

O LORD, who didst command thy disciples to love their enemies and to pray for such as despitefully used them, mercifully grant to us to keep both these thy Words and thine Example in our hearts, and shed thy light upon our enemies, also, that nations and men may learn the new and holy warfare of thy love, and that we may overcome the evil in ourselves and one another with thy good; for the glory of thy Name and the prevalence of thy Kingdom upon earth, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

O MERCIFUL Lord, persuade us towards our enemies according to the grace and pity of thy Cross, and turn their heart in justice towards us, that they may learn to forgive us and we to forgive them. Give us understanding of them. Clear away the falsehood which thine Enemy and ours has set between the peoples of thy hand, and in whose darkness nations learn and wreak their hate. Break the powers which serve that evil end, and beneath whose spell and dominance we move to war. Hasten the day of universal love, thy reign of righteousness and peace. Bring that righteousness into the nations whose work is peace and whose effect is quietness and confidence for ever. Pardon and cleanse from us all the things which are for the wronging and wreckage of mankind. through thy merits who livest .... *Amen.*

TAKE thy power and reign among us, O thou coming Christ of God, that the kingdoms of this world may become thy kingdom, the kingdom of our God. Meanwhile, we pray thee, so to govern the hearts

of thy people, named by thy Name, that under thy sway there shall be bound too strong a tie between the nations for warfare to arise. Unite thy Church under all differences. Increase her faith, and love, and honesty in thee, who only art holy, who only art the Lord, who, with the Holy Ghost, art most high in the glory of God the Father; world without end. *Amen.* *C.*

FOR THE BRITISH GOVERNMENT.

O THOU King of Righteousness and Prince of Peace, may thy loving wisdom so guide the government of our country, that this Empire may pursue thy good will for the whole world and truly serve the Majesty of thy Kingdom upon earth; through Jesus Christ our Lord. *Amen.* *C.*

FOR FELLOW CHRISTIANS IN ANY PERIL.

WE beseech thee, O Lord, that those who trust in thy protection may be defended by the heavenly host, and that, glorying in thee only as their Head, they may be always cherished by thine aid; through Jesus Christ our Lord. *Amen.*

Leonine Sacramentary; Mur., i. 365.
C.

FOR THOSE WHO ARE PERSONALLY TO BE REMEMBERED IN OUR PRAYERS.

O LORD of Hosts, we do commend into thy most sure keeping those for whom we ought especially to pray . . . that alway being in safety under thy protection, from hurt to body or soul, they may return unto us in honour and in peace; through Jesus Christ our Lord. *Amen.*

C

FOR THE SICK AND WOUNDED.

O THOU good Physician and most merciful Saviour, may it please thee to comfort and support the wounded, to cheer the disabled, and to relieve the sufferings of those who are in pain, both friend and foe, for thy Name's sake, Jesus Christ our Lord.

C.

FOR THE DYING.

WE beseech thee, O thou Lord of life, to draw very near to the dying with all the comforts of thy love, that, enlightened by thy presence and endued with thy grace, they may joyfully fulfil their course unto thee; through thy merits, who livest . . .

C.

FOR THOSE WHO FALL IN BATTLE.

GRANT unto these thy servants, O Lord, and to all who rest in thee, the perfecting and peace which thy most merciful lovingkindness doth appoint; and that, together with them, we, and all for whom we care, may share the perfect consummation and our bliss through the merits and mediation of Jesus Christ our Lord.

C.

FOR VICTORY AND PEACE.

O GOD, our refuge and strength, who art the quietness and confidence of our life, may it please thee to grant victory to our arms, if it be thy holy will; and to restore peace in our time; that thy kingdom may come, and thy will be done, on earth as it is in heaven; through Jesus Christ our Lord. *Amen.*

Even so may the Might,
Majesty, and Mercy of the
Lord our God be upon us;
And the Almighty and Merci-
ful Lord, the Father, the
Son, and the Holy Ghost,
Bless us and keep us
Now and for evermore.
Amen.

5. THANKSGIVINGS.

THE mystery of thy dispensation, O Christ our God, is finished and perfected as far as in our power lies. For we have presented the memorial of thy Death; we have seen the type of thy Resurrection; we have been refreshed with thine endless life; we have enjoyed thine inexhaustible delights, of which do thou vouchsafe to count us all worthy in the world to come; through the grace of thine eternal Father, and of thy holy good and life-giving Spirit, now and for ever, and unto ages of ages. *Amen.*

Liturgy of St. Basil the Great. C.

WE give thanks unto thee, O Lord our God, for participation in these holy, undefiled, immortal, and heavenly mysteries, which thou hast given us for the good, and sanctification, and healing of our souls and bodies. Do thou thyself grant unto us, O Lord of all things, that the communion of the holy Body and Blood of thy Christ may be in us unto an undishonoured faith, unto love unfeigned, unto fulness of wisdom, unto healing of soul and of body, unto aversion of everything contrary, unto maintenance of thy commands, and unto a plea acceptable at the dread tribunal of thy Christ; who livest and reignest . . .

Liturgy of St. Basil the Great. C.

WE give thanks unto thee, O Christ our God, that thou hast allowed us to be partakers of thy Body and Blood unto remission of sins and unto the eternal life. We do beseech thee, O thou good Lover of mankind, now and ever keep us uncondemned.

Liturgy of St. James. C.

THURSDAY.

The Service of the Church, and especially in Home and Foreign Mission Work.

1. THE INTENTION.

Home and Foreign Missions.

ALMIGHTY and everlasting God, we would offer the holy sacrifice this day,

(i) *In humblest approach of penitence for sin*; of *homage* for the blessings of this life; of *praise* for thine infinite Majesty, power and love; of *thanksgiving* for mercies of thine, innumerable, above all for the gift of thy dear Son; and of *remembrance* in commemoration of the wondrous Passion, Resurrection, and Ascension of Jesus Christ our Lord.

(ii) In special *intercession for the work of thy Church, particularly* . . .

That it may please thee to pour out the fulness of thy blessing upon all labours for *the evangelisation of the world*:

That it may please thee to prosper the efforts of thy Church *to reclaim the lost* AT HOME, and *to establish thy kingdom powerfully and widely upon earth*:

That thy Name, truth and power may be honourably upheld *before the heathen at home,*

and to the defeat of ignorance, indifference, and unbelief:

That it may please thee *to create in thy people such holy love and truth*, that all men may be drawn unto thee, through thy power and light, thus manifest in our lives:

That it may please thee *to send forth the workers* needed for edification and extension of thy Church, especially in the foreign mission field:

That it may please thee *to sustain those who labour in lonely places*, or under circumstances of oppressive difficulty and peril:

That it may please thee *to remember those who are under preparation for holy baptism* or other sacraments, together with their responsible instructors; that all may know and worship thee in wholeness of the Catholic faith:

That it may please thee to guard from the assaults of Satan all who are *newly converted unto thee*, and to establish them immovably in holy Church:

That it may please thee to kindle and accept the service of *our Church in the Colonies* for the sanctification of innumerable lives, and deeply to increase in all sons of this land the reverence of thy Name:

That it may please thee to recover *thine ancient people the Jews* for thy full praise, and for acknowledgment of thy glory in the face of Jesus Christ:

And especially, . . .

That the complete reign of Jesus Christ our Lord may be advanced and hastened, to the reconciliation of all things by his Cross, and to his final dominion over all, in universal triumph of thy will; that, in deed and truth, God may be all in all, Three Persons in one God, through endless ages, worshipped and obeyed. *Amen.*

C.

2. PRAYER FOR THE CELEBRANT AND CLERGY: OR IN PREPARATION BY THE SAME.

WE give thanks unto thee, O Lord God of Hosts, who hast suffered us to stand even now at thy holy altar, and, with adoration, to implore thy merciful compassions for our sins and for the errors of the people. Accept our prayer, O God. Make us worthy to offer unto thee prayers, supplications, and eucharistic * sacrifices for all thy people. And strengthen us whom thou hast set apart unto this thy ministry, with the power of thy Holy Spirit, that without blame, giving no occasion of offence, our conscience bearing us pure witness, we may call upon thee at every moment, and in every place; also that thou mayest hear us and be merciful unto us after the greatness of thy goodness towards men.

(*The First Prayer of the Faithful—Liturgy of St. Chrysostom. C.*)

3. ACTS OF DEVOTION.

(i) GENERAL, but, especially, of OBEDIENT LOVE.

O Christ, who art a quickening Fire, inflame my soul with the fire of thy love, which thou hast shed on the earth, that it may consume the stains of my soul; clear my conscience, purify my body from sin, and kindle in my heart the light of thy knowledge:

Have mercy on thy creatures, and on me a grievous sinner.

* Lit. *unbloody sacrifice.*

O Jesus, wisdom of the Father, grant me wisdom, that I may always think, speak, and do that which is good in thy sight; and deliver me from evil thoughts, words and works:

Have mercy on thy creatures, and on me a grievous sinner.

Heavenly King, grant me thy kingdom, which thou hast promised to thy beloved; and strengthen my heart to hate sin, to love thee above all things, and to do thy blessed will:

Have mercy on thy creatures, and on me a grievous sinner.

Upholder of all creatures, preserve by the sign of thy Cross my soul and body, from the allurements of sin, from the temptations of the devil, from evil men, and from all dangers corporal and spiritual:

Have mercy on thy creatures, and on me a grievous sinner.

O Christ, who art the keeper of all, let thy right hand guard and shadow me day and night; when I sit in the house, and when I walk by the way; when I lie down, and when I rise up, lest at any time I fall:

Have mercy on thy creatures, and on me a grievous sinner.

Prayers of St. Nerses, Patriarch of the Armenians.

O dear Lord, O good Judge, eternal Potentate, spare me: I know my soul, wounded by sins; heal thou her, Lord of the heavens; and cure thou her, Prince of life; for thou most easily art able, of all physicians that are or have been, far and wide. O bright Lord, Creator of all folk, incline thy mind for good to me; grant me thy mercy, thy commiseration, O Lord.

Early Saxon, from translation by E. Thomson, 1875.

(ii) OF PENITENCE. — We humbly entreat thy mercy, O Lord; we have sinned and are truly sorry for our sins; though never so sorry as we ought to be. We desire sincerely to hate them, entirely to part with them, and for ever to destroy them. In thy Death may we die to them. In thy Resurrection may we rise above them. In thine Ascension may we share thy victory over earthly hindrance and besetment. In thy heavenly Session may we anticipate our perfect rest, and continually enjoy thine inestimable priestly work. In thee may we most surely pass beyond the ill effects of every sin. Our trust is wholly stayed on thee, thou great Deliverer of the soul, and before thy glorious compassion, the fulness of thy grace, the wonders of thy love, we fall adoring thee, and saying,

Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us.

Create in us a clean heart, O God. And renew a right spirit within us. Increase our contrition. Fulfil our confession. Further our efforts to amend. And pardon all that thou dost see amiss in us, for the sake of thy meritorious Sacrifice, on our behalf, which in thine own manner we do now remember and present. Grant that this our sacrifice of the altar may be inextricably, effectually one with that which it commemorates, and may, in union with thy heavenly plea, avail for all our need, as, likewise,

towards those for whom we pray.

C.

(iii) OBLATION.—O thou Light of the world enlighten us, thy people, that we may truly know and utterly accept thy will, whether its direction be after the course of our own will or not. Through the mists which gather and confuse us on the way of life, do thou afford thy most certain light, the lamp of thy Word, the footprints of the path which thou hast traced. To thee we yield ourselves in every part:

Our hearts are thine that *our affections* may be intensified, purified, inspired always by thy love: Be thou our Lord indeed.

Our minds are thine that whatever thought, imagination, reason, intelligence they possess may be shaped in thy truth, and ordered wisely, strongly for the right: Be thou our Lord indeed.

Our wills are thine that we may choose, resolve, and pursue only things within thy perfect Will; and that we may do and suffer whatsoever thou dost send: Be thou our Lord indeed.

Our bodies are thine with their dower of health or burden of sickness, with their members, appetites, powers and uses, to be controlled for thy service: Be thou our Lord indeed.

Strengthen us, O Lord, by this, thy blessed Sacrament of spiritual might, that we may receive such virtues of thine own all-perfect Humanity, as to serve thy holy will, now and hereafter, honestly, and in full joy and vigours of eternal life.

C.

(iv) FAITH.—Most glorious Lord God, though our vision be ofttimes beclouded, and our hearts distracted from thee by things of the world, grant that neither worldly advantages nor disillusionments may deprive us of our only rest and trust in thee.

We trust in *thy mercy*; though our sins be innumerable and very grievous, yet repenting and forsaking them thou wilt not cast us out.

We trust *in thy protection* that thou wilt not suffer us to fall eternally from thee, nor to lack the comforts of thy care.

We trust in *thy holy sacraments* to satisfy us with thy goodness and to open for us ever blessed mysteries of worship and of grace.

We trust in *thy word and truth* daily to set before us the standard of true life and whatsoever is of greatest, of most real and lasting worth.

We trust in *thy love* to hold us nearly and to bring us finally to thyself, that, beset though we be by divers temptations, and prone as we be to grievous sin, we may, by the power of thy Redemption, live purely, gloriously, eternally in thee.

"Lord, I believe, help thou mine unbelief."

C.

4. INTERCESSIONS.

Home and Foreign Missions.

FOR MISSIONARY WORK IN GENERAL.

O THOU, who art the rightful Lord of all mankind, who, also, for thine excellent purpose, didst create man, and with thine own Passion hast redeemed him, we entreat thy divine Majesty to give such furtherance to thy word, that all nations may be gathered into the body of thy Church,

and that the reign of thy righteousness and peace may soon cover the earth as the waters cover the sea: who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

Or

STIR up, O Lord, the wills of thy faithful people that they, plenteously bringing forth the fruit of good works, in the missionary efforts of thy church, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

FOR THE HEATHEN.

O ALMIGHTY God, who hast made of one blood all nations of men for to dwell on all the face of the earth, and didst send thy blessed Son to preach peace to them that are far off, and to them that are nigh; grant that all the people who sit in darkness and the shadow of death may feel after thee and find thee: and hasten, O Lord, the fulfilment of thy promise to pour out thy Spirit upon all flesh; through Jesus Christ our Lord. *Amen.*

Sursum Corda.

O GOD of all the nations of the earth, remember the multitudes of the heathen, who, though created in thine image, are perishing in darkness and ignorance, and grant that, by the prayers and labours of thy holy Church, they may be delivered from all superstitions and unbelief, and brought to worship thee, the one true God; through our Lord and Saviour Jesus Christ. *Amen.*

Sursum Corda.

FOR AN INCREASE OF WORKERS.

O BLESSED Jesus, Lord of the harvest, we pray thee send forth labourers into thy harvest, and by thy holy Spirit stir the hearts of many that they may be ready to spend and be spent in thy service; and, if it please thee, so to lose their life in this world, that they may gather fruit unto life eternal, O Lord, thou lover of souls, who reignest . . .

Sursum Corda.

FOR THE INCREASE OF CLERGY.

ALMIGHTY God, look mercifully upon the world redeemed by the blood of thy dear Son; and send forth many more to do the work of the ministry, that perishing souls may be rescued, and thy glorious triumph may be hastened by the perfecting of thine elect; through . . .

Sursum Corda.

FOR THOSE WHO ARE PREPARING TO BE CONFIRMED.

ALMIGHTY Father, we beseech thee to quicken afresh the spirit of these thy children, that they may earnestly desire the fulness of thy gift and be brought by way of repentance and faith to the sevenfold Spirit of thy Might; through Jesus Christ our Lord. *Amen.*

C.

BLESS, O Lord, thy children who do set themselves to seek the grace of Confirmation, that, forsaking the sins which hinder them, they may come faithfully and receive the power of the Holy Ghost unto all godliness of life; through Jesus Christ our Lord.

C.

WE do commend to thy fatherly goodness, O Lord our God, those here present who seek to know thy Way; that our understandings, our wills, our conscience, our affections, may, in thy most clear light and ordinance of truth, discern thy glory and perform thy will; and that, being thus assisted and prepared, we may, at the coming of the Holy Ghost, receive the abundance of thy grace; through Jesus Christ our Lord. *Amen.*

C.

CONCERNING THE RENEWAL OF THE BAPTISMAL VOWS.

FORASMUCH, O Lord, as we have been baptized into thy holy Church, conditionally upon promises made on our behalf, that we would renounce all evil, with faith and obedience towards thee, grant unto us grace truly to fulfil this allegiance unto thee and every other such thing as thou wouldest have us to do; through Jesus Christ our Lord. *Amen.*

C.

FOR A GUILD OF COMMUNICANTS.

O LORD Jesus, good shepherd of our souls, who hast laid down thy life for thy sheep, we humbly entreat thee to keep us the members of this guild steadfast in truth and free from sin. May we, in the blessed company of thy whole Church, be so taught, cleansed, and fortified by thee, that, with all purity of heart, and holiness of life, we may ever serve to the honour of thy great Name, and at length come without blame unto thine eternal light; who reignest . . . *Amen.*

C.

FOR PAST AND ABSENT MEMBERS OF A GUILD, OR FOR PERSONAL FRIENDS.

GRACIOUS Lord, who knowest thy sheep and callest them by name, we beseech thee to bless, continually, the absent and the past members of this . . ., especially *N* . . . *N* . . . By thy Spirit and Sacraments, enable them to resist all temptations. Protect them from every evil. Prosper them in all good. Purify them from sin, and daily strengthen them to fulfil that which thou dost command.

Mercifully direct their course and ours, into such following of thyself, that, being kept within the pathway of thy holy will, and always upon the sweet pastures of thy grace, they with us, and we with them, may perfectly attain the everlasting life, in thy most glorious Redemption, Jesus Christ our Lord.

C.

FOR THE WHOLE CHURCH.

WE beseech thee through this sacrifice, be reconciled to all of us and be merciful, O God of truth: and as this bread had been scattered on the top of the mountains and, gathered together, came to be one, so also gather thy holy Church out of every nation, and every country, and every city, and village, and house, and make one, living, Catholic Church.

(From Bishop Sarapion's Eucharistic Anaphora, 4th century. Ed. J. Wordsworth, late Bishop of Salisbury. S.P.C.K.)

FOR A LOCAL CHURCH.

O LORD God of the ages, grant that this Church may be a living and a pure Church, grant it the ministry of divine

powers and holy angels, that it may be able with purity of heart to sing thy praise. We beseech thee on behalf of all persons of this Church: be thou graciously reconciled to all, give indulgence to all, give remission of sins to all. Grant them no longer to sin in anything, but do thou become a wall of defence to them that the power of temptation may be brought to nought. Have mercy on men, and women, and children, and shew thyself in all. Let the knowledge of thyself be written in our hearts, through thy only begotten Son Jesus Christ, through whom to thee be glory and might in the Holy Ghost, both now, and to all the ages of the ages. *Amen.*

Ibid., adapted: probably "connected with some form of ablution, followed by the Kiss of Peace."—Bishop Wordsworth. S.P.C.K.

FOR THE PEOPLE OF A PARISH.

WE pray thee on behalf of this people, and especially for its most careless, negligent souls. Send thy holy Spirit upon the ministrations of thy Church and upon those who need them, that the call of thy love may be heeded by many in this place, and thy house may be filled. May we both receive and know days of visitation by our Lord Jesus Christ for the turning of all hearts to thee, and for the drawing of all men unto him. Create a people even in this city; create a true flock through thy only begotten Son Jesus Christ, in the Holy Ghost, through whom to thee be glory and dominion both now and to all the ages of the ages. *Amen.*

Ibid., adapted and enlarged. S.P.C.K.

5. THANKSGIVINGS.

FOR the grace of thy Presence at the altar;

For the manifold gifts which it conveys;

For present participation in its feast;

I will magnify thee, O God, my king;

I will praise thy Name for ever and ever:

Every day will I give thanks unto thee:

And praise thy Name for ever and ever.

For thy standard of righteousness ever loftier than ourselves;

For thine armies of heaven that follow thee to war;

For the hosts of the Lord in ranks of the Church;

For victorious battles that they wage with evil things;

For shame that they inflict, and rescues they effect on earth;

For their white array, the righteous acts of the saints;

For the good lives and work of thy people militant on earth;

For their steadfastness in Catholic faith and secret purity of aim;

For obscure but faithful servants of the Cross;

I will magnify thee, O God my king;

I will praise thy Name for ever and ever.

For hardworking priests and laymen, and for all who help them;

For devoted missionaries in home and foreign fields;

For native churches and their ministry who shew forth thy praise;

For heathen converts, who suffer persecution for thy sake;

For the desire towards a united Christendom, in many souls;

For the efforts to bring thy kingdom more powerfully in social life;

For the promise of thy triumph on the earth;

I will magnify thee, O God my King;

I will praise thy Name for ever and ever.

Blessed and praised be JESUS for ever,

In the most holy sacrament of the altar.

C.

FRIDAY.

Our Need of Redemption—the Concern of Sin and for the Rebellious also.

1. THE INTENTION.

O HOLY Trinity, we humbly beseech thy divine Majesty to accept this, the pure offering, which we offer unto thee;

(i) FOR THE SINCERE ADORATION AND MORE REVERENT WORSHIP OF THY PRESENCE IN THIS SACRAMENT OF THE ALTAR; for the due reunion and communion of thy faithful people in this and every part of the One Body of Christ, to which, without injury of any particular use or gift, or of the glorious liberty of thy children, O God, do thou mercifully, most lovingly bring us all; for the health, physical and spiritual, of each; for the cleansing from thy sanctuary of whatsoever might defile; for needed replenishment of spiritual gifts; and for those who should be remembered, personally, at this time . . .

(ii) FOR ALL SINNERS.—For those whom iniquity has hardened, or who have been otherwise warped, that thy love may stoop to touch, cleanse, and sanctify them afresh;

For all prisoners and captives, particularly of a criminal sort, that, repenting honestly of any sin, they may find full consolation and recovery of grace;

For those whose weakness exposes them to perilous temptation, that they may be shielded from more trial than they could bear, or else be strengthened to vanquish its assault;

For those who have fallen into deadly sin, and into any captivity of Satan, that thou wilt speedily redeem and set them free;

For the careless, worldly, and ignorant in respect of thee, that they may be awakened to their state, and may be led towards their rest in thee;

For those who neglect their sacramental duties in the Church, or who have relaxed their rule of life, that they may penitently return into the way of righteousness;

For those who despise the privilege of sacramental worship, and the reverence which it involves;

For those who disregard their Bibles, that thy priceless Word may be, hereafter, more diligently learned and loved by them;

For those who have been enslaved by fleshly sin,—be it drunkenness, impurity, sloth or such like,—that they may be uplifted and restored;

For those who have been overtaken by the devil and snared in habits of deceit and fraud, or of any evil spite;

For thy most pitiful acceptance of our prayers, and for a perfect atonement through the Cross, which now we plead and commemorate, anew; with special intention for . . .

C.

"If any man sin, we have an Advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sins, and not for our sins only, but for the sins of the whole world."

2. PRAYER FOR THE CELEBRANT AND CLERGY.

O LORD, who knowest the hearts of all, who only art holy and dost dwell in the holy place, who alone art without sin and hast power to forgive sins; thou, O my Master, dost know mine unworthiness, mine unpreparedness, and mine insufficiency for this thy holy service. I dare not draw nigh the presence of thy glory until, after thy great mercies, thou art merciful to me a sinner, and dost grant me to find grace and mercy in this hour. Send upon me thy power from on high, that I may begin, make ready, and accomplish, after thy good pleasure, this holy service, according as thou dost approve, and for an offering in Christ of savour most sweet. Yea, O our Master, be thou with us, and in fellowship of our work. Bless us, for thou art the absolver of our sins, the light of our souls, our life and our strength, in whom only are we bold, and to whom we ascribe the glory, the honour and the worship, the Father, the Son, and the Holy Ghost, for ever and ever. *Amen.*

Adapted from the prayer of the Patriarch Severus for the preparation of the holy altar: see Dr Brightman's "Eastern and Western Liturgies," p. 144.

THOU, O Lord, hast taught us this great mystery of salvation: thou hast called us thy lowly and unworthy servants, to be the ministers of thy holy altar. Do thou also, O our Master, enable us with power of thy holy Spirit to accomplish this ministry, to the end that, without falling into judgement, in the presence of thy great glory, we may bring thee a sacrifice of praise, glory, and great beauty in thy holy place.

O God, who givest grace, who sendest redemption unto thy people, who workest all in all; grant, O Lord, that our sacrifice may be accepted in thy sight, for my own sins and the ignorances of thy people, and that it be sanctified according to the gift of thy holy Spirit; in Christ Jesus our Lord, through whom be the glory, the honour, and the dominion due unto thee; and who, with the Holy Ghost, the giver of life, is of one substance with thee, in the unity of the Godhead, world without end. *Amen.*

Adapted from prayer following the above: Dr Brightman's "Eastern and Western Liturgies," p. 145.

3. ACTS OF DEVOTION.

O LORD our God, we give thee thanks, most hearty thanks, O Father of our Lord and God and Saviour Jesus Christ, concerning all things, and through all things, and in all things; thou hast sheltered us, thou hast succoured us, and taking hold upon us, hast brought us through our past life unto this hour, counting us worthy again to stand before thee in thy holy place, as suppliants, for the remission of our sins and for propitiation for all thy people. And we pray and beseech thee, O good lover of mankind, give to us to offer this holy day as a sacrifice, and every time of our life, sinlessly, with all joy, health, safety, with all sanctification also, and in thy fear

But all envy, all fear, every temptation and work of the devil, every snare of wicked men, do thou drive away from us, O God, and from thy holy, Catholic and Apostolic Church. And things good and profitable unto us do thou supply.

Also, if we have sinned against thee in word or deed or thought, do thou, good Lord and lover of man, vouchsafe to overlook it, and forsake us not, O God, who put our trust in thee. Nor lead us into temptation, but deliver us from the evil one and from his works; through the grace and compassions, and love towards men, of thine only begotten Son, through whom, and with whom, be glory and dominion to thee, together with thine all-holy good and quickening Spirit, now and for ever, and unto ages of ages. *Amen.*

(Opening prayer in the Liturgy of St. Mark. C.)

(ii) CONTRITION.—By reason of the multitude of our transgressions our sins have become hardened, O Lord; wherefore thou hast smitten us as an enemy, and hast very sorely chastened us: yet, Lord, we beseech thee, soften now our hearts with the fire of thy love, and with the hammer of thy strength break our wills into contrition; that they may be conformed to thy divine will; for the honour of thy Name. *Amen.*

From "A Harvest of Myrrh and Spices," a very beautiful prayer-book on the Passion, date 1610; *translated from the Latin, and republished,* 1898, *by W. H. Draper, Oxford University Press. This prayer is in respect of "Malleus—the Hammer." See also Prayers on the Passion, by permission included in this volume.*

O good Jesu, I implore thee, by thine ancient mercies make me to cease from sins, that in whatsoever way I ought to serve thee I may be able. Of thy grace may I be enabled so to guide, and to rule, and to end my life, that I may sleep in peace and rest in thee. Grant to me in the end that I may receive sleep with rest, rest with security, security with joy for all eternity. *Amen.*

Trans. from J. France's Preces Veterum. St. Anselm. C.

Lord, have mercy upon us,
Christ, have mercy upon us,
Lord, have mercy upon us.

Our Father. . . . Deliver us from evil. *Amen.*

O Lord most holy, whose bitter Passion we commemorate this day, teach us to abhor and renounce the sins which, at the Cross, thou didst endure.

By the crown of thorns, we would learn to sorrow for all sins of thought; unkind thoughts; thoughts that are unjust, unfaithful, unclean, untrue. Have mercy upon us, O Lord, and of thy great goodness, do away our transgressions, and blot out all our sins.

We do entreat thee for the cleansing of the precious Blood, and for a sincere contrition in thy sight. For thy Name's sake, O Lord our Saviour, pardon our so many and dreadful sins and take away their taint.

Into thy hands pierced for us and ready to welcome us, we would put our own sinful hands, desiring to be raised above the guilt and memory of the past, to be held in strength and service towards thee; cleansed by thy grace; clasped by thy love for evermore.

Into thy wounded side we would thrust our own wayward souls for union with thy holy love, that, hereafter, we may glow with the devotion of the Cross, and that our wills may serve the discipline thereof. Put away from us the desires which we cannot so consecrate, — any pettiness of mind or motive, any arrogant pride or pleasing of ourselves,—that, henceforth, we may be moved only to do the things which thou dost approve, and in the way which thou dost shew.

C.

O Saviour of the world, who by thy Cross and Passion hast redeemed us, save us and help us, we humbly beseech thee, good Lord.

4. INTERCESSIONS.

FOR ALL OF US, THE SINFUL, AND FOR THE REBELLIOUS.

O GOD of heavenly virtues, do thou make of good effect thy promised gift, that the hearts of the rebellious may be subdued to the truth of thy gospel; through Jesus Christ our Lord. *Amen.*

Leonine Sacramentary; Mur., i. 436.
C.

FOR THE IMPENITENT.

O MERCIFUL God, we entreat thee to have mercy upon all who are living carelessly or in wilful sin, that thou wouldest bestow upon them a true contrition, with renewed obedience to thy will, for their more perfect godliness hereafter, and to the endless praises of thy Name, who reignest, three Persons in one God, world without end. *Amen.*

C.

FOR THE PENITENT.

O THOU Son of man, who dost compassionate the race of which thou art the Beginning and the End, graciously consider those who by their own frailty, and through devices of the enemy, have fallen pitiably into sin. Renew within, according to thy Spirit, the power of a full return. Hear their cry. Heal their wounds. Recall the erring. Forewarn the unwary. Restore the defeated. Comfort the falsely accused. And do thou receive back, with thy pardoning grace, any soul that unfeignedly repents from the evil of his ways. Let not thy Church suffer loss, nor allow the enemy to despoil thine inheritance. Suffer not those to perish for whom thou didst travail unto death, nor those to be destroyed who seek the way of life. We all do confess ourselves as sheep that have gone astray. O thou Good Shepherd, hold us safe, that, under thy sufficient guard, we may, henceforth, spend all our days secure and faithful to the end. *Amen.*

C.

O LORD, we beseech thee mercifully hear our prayers and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

Book of Common Prayer.

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin

and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

FOR PENITENTS BEFORE ABSOLUTION.

O GOD, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

Book of Common Prayer.

FOR A PENITENT BEFORE ABSOLUTION.

O BLESSED Jesus, who, in this sacrament of repentance, hast opened a way to the Cross, and to the cleansing of the precious Blood, mercifully grant unto this thy child such healing of the same, that hereafter, taught by thy Word, and strengthened by thy grace, he may the more perfectly obey thy blessed will, who reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

Or

O BLESSED Jesus, who didst bear the burden of our sins in thine own Body on the tree, mercifully grant to this thy child such vision of thy wondrous Cross, that he may at once be truly sorry for his sins, and joy in thine exceeding love. By this holy sacrament renew in him the spirit of thy life; by its ministry encourage, by its precious Blood purify, by its pardon assure him; by its power invigorate him; by its mercy reunite him to thyself with everlasting bonds. Arm him against the approach of the enemy. And may he presently go out with joy in the Holy Ghost, and be led forth in peace; through this thy saving grace, O Christ our Lord. *Amen.*

C.

FOR A PENITENT AFTER ABSOLUTION.

MAY the blessed Lord be with thee; the love of the eternal Father embrace and follow thee; the mighty Saviour be thy shepherd and defence; the Holy Ghost sanctify, counsel, and confirm thee; for the praise of him who called thee into his marvellous light, and in the footsteps of the Way, the Truth, the Life.

C.

FOR THE TEMPTED.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

FOR THE TEMPTED.

O GOD, whom none can love except they hate the thing that is evil, and who willest by thy Son our Saviour to redeem us from all iniquity; deliver us when we are tempted to look upon sin without abhorrence, and let the virtue of his Passion come between us and the enemy of our souls; through the same Jesus Christ our Saviour. *Amen.*

Dr Bright.

MERCIFUL and faithful High Priest, who didst deign for us to be tempted of Satan; make speed to aid thy servants who are assaulted by manifold temptations; and, as thou knowest their several infirmities, let each one find thee mighty to save, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

Dr Bright. (*Appendix to Ancient Collects.*)

O LORD, who art only wroth that in the end thou mayest the more surely help: and whose most dread forewarnings are that thou mayest thus forbear; mercifully extend thine hand to them that fall, and with a plenteous compassion succour those who, battling against sin, are sore beset: that the fierceness of their trial being so tempered, thy people whom thou hast redeemed may have hope unquenchable of everlasting life; through Jesus Christ our Lord.

Gelasian Sacramentary; Mur., i. 708. *C.*

O GOD, the all-wonderful, of whose chief marvels is thy renewal of mankind: do thou bring to nought the works of the devil, and mightily break in pieces the deadly fetters of sin, that, everything being destroyed which malice could make fatal, thy redeeming mercy may gloriously prevail; through him who liveth and reigneth . . .

Gelasian Sacramentary; Mur., i. 583. *C.*

FOR THOSE WHO NEED PERSEVERANCE.

O ALMIGHTY God, who, having begun a good work in us, hast promised to perform it until the day of Jesus Christ; grant that our love may abound yet more and more in knowledge and in all judgement, that we may approve things that are excellent, that we may be sincere and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ to the glory and praise of God. *Amen.*

Dr Monsell.

O LORD, who hast promised that they who wait upon thee shall renew their strength, mercifully regard those who are daunted by the difficulties of the way, or broken by its sorrows, or fatigued by its toils, or pained by its disappointments, or baffled by its failures; and, in their faintness, be thou most mightily their support; that, henceforth, they may run and not be weary, they may walk and not faint; through Jesus Christ our Lord. *Amen.*

C.

FOR THE WEARY.

O LORD, who art as the shadow of a great rock in a weary land, who beholdest thy weak creatures, weary of labour, weary of pleasure, weary of hope deferred, weary of self, in thine abundant compassion and unutterable tender-

ness, bring us, we pray thee, unto thy rest. *Amen.*

Christina G. Rossetti. S.P.C.K.

A PRAYER OF THE PASSION.

O LORD, which hast displayed thine hands and feet, and all thy Body, on a cross for our sins, and didst suffer the Jews to set a crown of thorns on thy head in despite of thy most holy Name: and for us sinners didst suffer five grievous wounds, give us, this day and ever, the use of light; sense and understanding of repentance; abstinence, patience, humility, and chastity; and a pure conscience evermore; by the same Jesus Christ, Saviour of the world, which liveth and reigneth, with the Father and the Holy Ghost, God, world without end. *Amen.*

Bishop Hilsey's Primer, 1539.

MEMORIAL OF THE PASSION.

(*From The Primer*, 1559.)

And which should be followed by the Lord's Prayer.

Antiphon. Christ suffered for us, leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth. 1 *St. Pet.* 2. 21.

℣. We adore thee, O Christ, and we bless thee.

℟. Because from affliction thou hast redeemed the world.

Let us pray.

O LORD Jesus Christ, Son of the living God, set thy Passion, thy Cross, and thy Death between thy judgement and our souls, now and in the hour of our death; and we humbly beseech thee to grant *to the living*, mercy and grace; *to the departed*, pardon and rest; *to thy holy Church*, peace and concord; and to us sinners life and rejoicing eternal; who livest and reignest, with God the Father, in the unity of the Holy Spirit, God, for ever and ever. *Amen.*

℣. Bless we the Lord.

℟. Thanks be to God.

May the glorious Death and saving Passion of our Lord Jesus Christ deliver us from sorrow and distress, and bring us through to joys of paradise beyond. *Amen.*

FOR THOSE WHO WANT A DUE PENITENCE AND FAITH.

(*Suitable during Lent.*)

O GOD most righteous, before whom no man is without sin, nor hath aught in himself whereof to boast, mercifully increase in us such penitence and faith that, by thy Cross and Passion, we may be throughly cleansed from all our sins, who livest and reignest . . .

C.

FOR THOSE WHO DESIRE GREATER SANCTIFICATION.

DELIVER us, O Lord, by thy grace, from every evil and peril of this earthly life, and vouchsafe, also, to perfect us, continually, in service of thy will; through our Lord and Saviour Jesus Christ.

C.

FOR A GENERAL BLESSING OF THE CHURCH, OUR FRIENDS, OURSELVES.

O GOD, great and wonderful, look in mercy upon us thy servants who worship before thee. Stretch forth thy powerful hand, full of blessings, and bless thy people, especially those for whom we pray. . . .

Preserve thine inheritance that we may continually glorify thee, for ever, the only, living, and true God. For to thee, O Father, belong glory, honour, adoration, and thanksgiving; and to thy Son and Holy Spirit, now and ever. *Amen.*

"*Fragmenta Liturgica*," *vol. i.* 176. *Bishop Rattray's Liturgy of Jerusalem.*

FOR THOSE WHO SEEK GIFTS OF THE DIVINE GRACE.

INCREASE to us, O Lord, a right faith, a hope that is undisturbed, and perfect charity. Pour into our hearts a spirit of wisdom and of understanding, of counsel and of might, of knowledge and godliness, and of thy proper fear. Bless us, O Lord, with the very dew of heaven, and from the fulness of the earth. Yet make us to be contrite and humble before thee.

O thou perfect and eternal Light, shine upon us:

O thou power of boundless Might, deliver us:

O thou unfailing source of Strength, comfort us:

O thou ageless Wisdom, scatter the darkness of our ignorance:

O thou Pity illimitable, have mercy upon us:

Of thy goodness, still add unto us, that with all our hearts, and all our minds, and all our strength, we may for ever seek thy face: thus bring us surely, O merciful One, to the most holy vision of thee, and to its promised joys; through Jesus Christ our Lord, who with thee, O Father, in the unity of the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Alcuin: translated. C.

FOR THE PENITENT.

WE beseech and humbly we beg, Almighty and Merciful Lord, that thou wilt not do unto us according to our sins, who have dreadfully deserved thy wrath, but according to thy great mercy which hath outreached the sins of all the world in Jesus Christ our Lord. *Amen.*

St. Augustine. C.

FROM the deep of the heart we cry unto thee, O Lord, that thou wouldest deliver us from the deep of our sins. For with thee alone, true God, is our propitiation and atonement. Look not, therefore, upon our iniquities, who put our trust in thy mercy, and who have been redeemed by thy precious Blood, O Lord our God. *Amen.*

Queen Elizabeth's Preces Privatæ, 1564. C.

GRANT to us, O Lord, a spirit of devotion that we may seek thee with our whole heart. Draw us away from sins of the past, guard us from those near at hand, defend us against the future. Give to us purity of the heart and of the lips. Bestow upon us patience, long-suffering, kindness, modesty, and spiritual joy. Make us to love simplicity and purity, and continually to follow those things which are of peace. Cause hypocrisy to be far from us, and vouchsafe to us a true humility and a perfect cleanness within. Take from our tongue all utterance that is superficial, false, censorious, discontented, and foolish. And endow us with a ready heart for sympathy and concord with our fellow-men; through Christ our Lord.

Alcuin. C.

5. THANKSGIVINGS.

LORD, I have received this sacrament of the Body and Blood of my dear Saviour. His mercy hath given it and my faith received it into my soul. I humbly beseech thee, speak mercy and peace unto my conscience, and enrich me with all those graces which come from that precious Body and Blood, even till I be possessed of eternal life in Christ. *Amen.*

Archbishop Laud.

GLORY be to thee, O Jesus, my Lord and my God, for thus feeding my soul with thy most blessed Body and Blood. O let thy heavenly food transfuse new life and new vigour into my soul, and into the souls of all that communicate with me, that our faith may increase: that we may all grow more humble and contrite for our sins; that we may all love thee, and serve thee, and delight in thee, and praise thee more fervently, more incessantly, than ever we have done heretofore. Amen, *Amen.*

Bishop Ken.

GRANT, O Lord, that I may henceforth faithfully follow and serve thee, who hast, at this time, so lovingly vouchsafed to come to me; and because, through my infirmities, I cannot follow thee as I would, be pleased to assist me with thy power and draw me after thee. Let my soul be so strengthened by virtue of this sacrament, that I may esteem nothing pleasing or delightful in comparison of thee; that it may lust after no transitory thing, nor be disquieted with any worldly cross; but that, by thine assisting grace, I may overcome all the difficulties of this life, and bless thee for ever in the life to come. *Amen.*

Bishop Andrewes.

A GENERAL THANKSGIVING.

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us, and to all men; [* *particularly to those who desire now to offer up their praises and thanksgivings for the late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

BLESSING, and honour, and thanksgiving, and praise, more than I can utter, more than I can conceive, be unto thee O most adorable Trinity, Father, Son, and Holy Ghost, by all angels, all men, all creatures, for ever and ever. Amen and Amen.

To God the Father, who first loved us, and made us accepted in the Beloved; to God the Son,

* *This to be said when any that have been prayed for desire to return praise.*

who loved us, and washed us from our sins in his own blood: to God the Holy Ghost, who sheds the love of God abroad in our hearts, be all love and all glory, for time and for eternity. *Amen.*

Bishop Ken. Sursum Corda.

SATURDAY.

For the Sorrowful and Suffering, the Sick, the Dying, and the Departed.

1. THE INTENTION.

O HEAVENLY Father, we humbly entreat thy Majesty to accept this most holy Eucharist, according to thy propitiation, for our sins; for the health and sanctification of us all; and especially . . . near and dear to us: but particularly would we plead its offering, and in union with the prayers of all the saints, *for those who are in sorrow and pain* from whatever cause; *for the sick, for the dying*, that their cry may come unto thee and that thou wilt most mercifully alleviate their distress; for *those who are in misery from agonising or prolonged disease*; for the *afflicted or deformed*, the blind, the deaf, the dumb, the delirious, the mentally defective, the maniac; together with those who are in any torture from accident or operation; for the unconscious or distraught; *for those who are in the last throes of death*; that thou wouldest pitifully strengthen, comfort, and sanctify each one according to his need; for thy blessing, likewise, upon *thy servants who minister to the sick and sorrowing* (especially *doctors, nurses, priests, kindly friends*): and *for the faithful departed*, that thou wouldest give them rest in the region of the living, where thy light may shine upon them, until they come to the vision of the blessed: *for ourselves*, that our end may be appointed by thee in peace, Christian, well-pleasing unto thee and free from sin gathering us, together with all those for whom we pray, in the company of thine elect; through thy only begotten Son, our Lord and God and Saviour Jesus Christ, through whom thou art blessed and glorified in the Holy Spirit, now and for ever. *Amen.*

C.

2. PRAYER FOR USE BY CELEBRANT.

ALMIGHTY, everlasting God, by this sacrifice and oblation, I earnestly beseech the compassion of thy grace that thou mayest break the chain of all things evil, and, of thy divine clemency, forgive my every wickedness and sin because, too, thou hast deigned to call me, however unworthy and sinful, to thy ministry make me effectually an able minister unto thee; that thou mayest favourably and peacefully accept the sacrifice from my hands, and number me in the company of priests more priestly, nor suffer me anywise to wander from thy commands.

The Leofric Missal (i.e. *of Bishop Leofric, Exeter*): *this from Gregorian Missa Sacerdotis: early English use, 10th century: 1st Dr F. E. Warren: also original from Gregorian Sacramentary Mur.*, ii. 190. *C.*

AN INVOCATION OF THE DIVINE BLESSING.

MAY God the Father bless me. May Christ take care of me. The Holy Ghost

lighten me; all the days of my life. The Lord be my defender and keeper of body and soul, both now and for ever, and to ages of ages. Amen. The right hand of the Lord keep me ever in old age. The grace of Christ continually defend me from the enemy. O Lord, direct my heart in the way of peace. May angels and archangels pray for me. May patriarchs and prophets pray for me; may the twelve apostles pray for me; and all the holy martyrs; in the Name of the Holy Trinity. *Amen.*

"*Book of Cerne*": *the Prayer Book of Aedelwald the Bishop, 9th century Saxon; containing still more ancient Celtic prayers, like this, which is probably of the earlier British Church, or in tradition from the Missionaries of Iona. Cambridge University, edited Dom. Kuypers, pp.* 101, 102. *C.*

PRAYER FOR THE CELEBRANT.

O ALMIGHTY and everlasting God, who hast appointed thy servant to stand at thine altar and to praise the power of thy Name; grant him, by these sacred mysteries, the remission of all his sins, that he may always worthily serve thy divine Majesty; through Jesus Christ our Lord.

The Divine Office for use of the Laity, 1763.

3. ACTS OF DEVOTION.

(i) LOVE.—O thou, whose love doth most mercifully embrace all, and doth most holily correct all, we humbly entreat thee to rekindle the fire of that love in our hearts, which have been chilled through devious ways of the world, through our own feebleness and follies, through our discouragements and defeats, through disbelief and doubt, through griefs and pains, through things around us and within: by this sacrament of thy love towards us renew its blessed power and promise within us, that we may, in the Holy Ghost, be constrained to love thee more worthily and to serve thee the more gladly in all faithfulness and zeal; through Jesus Christ our Lord. *Amen.*

C.

"Who shall separate us from the love of Christ? Neither life, nor death, nor angels, nor things present, nor things to come, nor principalities, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"Lord, thou knowest all things; thou knowest that I have for thee a little love."

(ii) RENUNCIATION. — By the operations of thy grace, strengthen us, O Lord, that we may put away from us everything contrary to thy will, and may set ourselves more thoroughly to perform the duties of thy word; through Jesus Christ our Lord. *Amen.*

C.

Even so would we renounce worldly reliances and ambitions which we have found vain in thy sight;

Even so would we renounce carnal lusts and excesses which would drag us down from thine eternal life;

Even so would we renounce any sensual grossness of thought, speech, or act;

Even so would we renounce any mean satisfaction or self content;

Even so would we renounce whatever in desire we cannot consecrate to thee;

Even so would we renounce all creature entanglements that basely obstruct thy purpose for the world;

Even so would we renounce wicked tempers, hatreds, envies, cruelties, falsities, treacherous lures, selfishness, of the evil one, with all his works.

From all deceits of the world, the flesh, and the devil, good Lord deliver us.

C.

"O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly."

(iii) COMMUNION.—From the vanity of earthly things, and from the weariness of things finite, as, also, in sorrow for our sins, we turn to thee, O blessed and eternal Lord, that when thy Majesty shall draw nigh, we may by thy perfectness be satisfied, by thy holiness be hallowed, by thy greatness be refreshed, by thy mercy be redeemed; through thy Cross and Passion, who livest and reignest . . .

C.

O our great and glorious God, we worship thee in the mystery of thine infinite Deity, as also we bow before the wonder of thy Son's incarnation, adoring the holiness ineffable, the love unmeasured, the wisdom all-knowing, the justice unwavering, the boundless powers and splendours which are thine; mercifully grant unto us the spirit of revelation in the knowledge of thee, that we may know what is the hope of thy calling, the riches of the glory of thine inheritance, and the exceeding greatness of thy power to usward who believe, in all sanctification unto the same; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

C.

O thou, our Merciful High Priest, stretch forth thy hands so pitiful and mighty, and bestow upon us the life eternal which we need; that, in these bonds of thy most sacred Body and Blood, we may be firmly bound unto thyself, and being hallowed in the company of thine elect may become meet for thy Presence, who, with the Father and the Holy Ghost livest and reignest, one God world without end. *Amen.*

C.

(iv) OF PERSONAL THANKFULNESS AND ASPIRATION.—O thou who hast, of thy goodness, shewn so great mercy towards me, that am most unworthy of the least all blessing and glory, all praise and thanksgiving be unto thee for ever and ever. O do thou magnify thy mercy yet more upon me, and grant me yet that above all, that thy grace and mercy toward me may never have been in vain. Still continue thy lovingkindness toward me. Make me to know daily more of thee, and give me grace to love thee more and more, and to serve thee better and better so long as thou shalt grant me yet to live. And, O my God, take me not hence till thou shalt have perfected that which thou dost will concerning me; till I shall have obtained the pardon of all my sins; till

shall have been forgiven all my negligences and shortcomings in the work which thou hast given me to do; and till I shall have found mercy and peace, with thee, O almighty Father, who madest me; through thee, O blessed Jesu Christ, who hast redeemed me; by thee, O holy and life-giving Spirit, who sanctified me, one, living, and eternal God. *Amen.*

(*From "Præparatio," a short Manual of Prayers for Communicants, by the Rev. E. Stansfield.*)

4. INTERCESSIONS.

Especially for the Sick and the Dying, also those who are in any Suffering, with the Faithful Departed.

FOR THE SICK.

O LORD, who hast made both the body and the soul in man, marvellously compact, who dost care for and rule over all mankind, ministering to our several needs and bringing us into unity with thee, be graciously pleased, we entreat thee, our Lord, to aid and to heal all persons that are sick. Rebuke their disorders. Expel their diseases. Uplift the prostrate. Refresh the languid; to the glory of thy holy Name, through the only begotten Jesus Christ, with whom to thee in the unity of the Holy Ghost, be all glory and might, both now and for ever. *Amen.*

The Sacramentary of Serapion. C.

REPROVE us, O Lord, in thy mercy and not in thine anger; that when thou dost rebuke us, thou mayest spare; and when thou dost spare us, thou mayest forgive; and when thou dost have mercy upon us, thou mayest convert us wholly unto thee. So by thy correction may we be corrected; and by thine indulgence may we be comforted; and by thy discipline may we be taught; and by thy medicine may we be altogether healed. That by the burning heat thereof we may be chastened: and in devout godliness be made ready unto salvation. May this be pleasing unto thee, O Lord, and free us thy servants *N* . . . *N* . . . from present pangs, that being spared, yet corrected, we may never be lost.

Mozarabic Missal. Mass for the Sick. C.

O GOD, who alone dost protect the frailty of man, shew forth the value of thine aid upon thy sick servant * . . . *N* . . ., that assisted by the power of thy mercy he may be found worthy to be restored in health unto thy holy Church; through our Lord and Saviour Jesus Christ. *Amen.*

(*Sarum Missal: * "servant" as varied in Ambrosian Missal C.*)

O GOD of heavenly virtues, who, by thine authoritative word, dost drive forth from the bodies of men all weariness and all weakness; be thou graciously present to this thy servant *N* . . ., that, with weakness put to flight and with natural forces recalled, he may, for health thus instantly restored, give praise unto thy holy Name; through Jesus Christ our Lord. *Amen.*

(*Gelasian Sacramentary; Mur.*, i. 735. *Also Gregorian Sacramentary; Mur.*, ii. 211. *C.*)

O LORD, Holy Father, Almighty and Eternal God, who art the Way, the Truth, and the Life, heed and keep in safety this thy servant *N* . . .,

whom thou hast quickened and redeemed at the great price of the Blood of thy holy Son, who reigneth . . .

(The Stowe Missal: Office for Visitation of the Sick, p. 221. Dr Warren's "Liturgy and Ritual of Celtic Church. C.)

O LORD, holy Father, author of the universe, almighty and eternal God, to whom all things live, who dost give life unto the dead, and dost call those things which are not as though already they were, do thou, who art the great Creator, appropriately accomplish thy wonted work in this thy creature *N* . . .; through Christ our Lord.

(The Stowe Missal: also Book of Dimma: trans. C., p. 221. Dr Warren's "Liturgy and Ritual of Celtic Church.")

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

HEAR us, almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of thee Church; consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

A PRAYER FOR A SICK CHILD.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily

pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Book of Common Prayer.

A PRAYER FOR PERSONS TROUBLED IN MIND OR IN CONSCIENCE.

O BLESSED Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Book of Common Prayer.

FOR OUR LORD'S PRESENCE WITH A SICK PERSON.

OUR Lord Jesus Christ be near thee to defend thee; within thee to refresh thee; around thee to preserve thee; before thee to guide thee; behind thee to justify thee; above thee to bless thee; who liveth and reigneth, with the Father and the Holy Ghost, ever one God. *Amen.*

(*Tenth century: quoted "Prayers for Healing," by E. B. H., published by H. R. Allenson, p.* 43.)

FOR THE MINISTRY OF ANGELS IN SICKNESS.

THE Angel of Peace, a faithful guide, guardian of our souls and bodies, grant us, O Lord.

(*Liturgy of St. Chrysostom, quoted "Prayers for Healing."*)

ALMIGHTY, everlasting God, who dost ever rescue those who are troubled by dangers and necessities on earth, we humbly entreat thy Majesty favourably to send thy holy angel Raphael, that he may uplift thy suffering servant with ministries of comfort in passage of these straits; and that he may indeed experience both this ensuing help and the eternal good; through Jesus Christ our Lord.

Order for the Visitation of the Sick, York Manual, edited Surtees Society, p. 46. *C.*

FOR HEALING BY THE BLESSED SACRAMENT.

WE that have been refreshed, O Lord, by a heavenly blessing, do beseech thee that, through the intercession of thy blessed saints and martyrs, especially St. . . ., the healing virtue of this sacrament may benefit both our bodies and our souls; through our Lord Jesus Christ.

Sarum Missal. Post-Communion for St. Just, adapted. C.

WE beseech thee, O Lord our God, that these mysteries may confer health upon us, in the inner and the outer life, which thus, in two-fold sort, may help thy servants to be and do after the ruling of thy will; through Jesus Christ our Lord. *Amen.*

Leonine Sacramentary; Mur., i. 439. *C.*

FOR THE HEALTH OF THE SERVANTS OF GOD.

O GOD, the protector of those that put their trust in thee, grant, we beseech thee, that we may praise thy Majesty without ceasing; and that we may be able perpetually to serve thee, vouchsafe to us healthy soundness of mind and of body; through our Lord and Saviour Jesus Christ.

Leonine Sacramentary; Mur., i. 439. *C.*

AT ANOINTING OF THE SICK.

O ALMIGHTY Father, who dost heal both the bodies and the souls of men, who didst send thine only begotten Son, our Lord Jesus Christ, to heal every disease and sickness, and to redeem us from death: deliver this thy servant *N* . . ., we humbly beseech thee, from all infirmities, both of soul and body, which do hinder him, and quicken him by the grace of thy Christ: for thou art the fountain of healing, O our God; and unto thee do we give the glory with thine only begotten Son, who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

(*"Prayers for Healing," p. 40. Prayer quoted from use of Eastern Church at Anointing.*)

O LORD Jesu Christ, who art our salvation and our redemption, who art true health and healing, from whom all healthiness and ministry thereof do come, who didst instruct us by the voice of thine apostle that, anointing the feeble with oil, we should devoutly seek thy pitying aid; look favourably upon this thy servant *N* . . ., and renew in him the vigours of a serviceable strength, according to thy will, who reignest with the Father and the Holy Ghost, one God, world without end.

Suggested by Leofric Missal, Unctio Infirmoram: ed. Warren, p. 240; abridged and adapted. C.

A BLESSING OF THE SICK.

MAY God the Father bless thee: may the Son heal thee: may the Holy Ghost enlighten thee, guard thy body, save thy soul, irradiate thy heart, direct thine intent, and bring thee safely to the supernal life, who liveth and reigneth, ever one God, world without end. *Amen.*

(*Leofric Missal, ibid., p. 240. C.*)

O HOLY Lord, almighty Father, eternal God, who dost pour the grace of thy

blessing into the bodies of the sick, we pray thee that, with a manifold tenderness, thou wilt guard thine own handiwork. At the invocation of thy Name be thou graciously present; and do thou raise up this thy servant *N* . . ., now set free from sickness by thy right hand, and endowed with health. Stablish him with thy strength. Uphold him with thy power. And restore him to thy Church and to thy holy altars, with everything to be desired in happiness and good; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary; Mur., ii. 212. *Gelasian Sacramentary*, i. 736. *Used at the anointing of the Sick, probably, throughout the West in early centuries. C.*

ALMIGHTY, everlasting God, eternal salvation of them that believe, hear us on behalf of thy sick servant *N* . . ., for whom we implore thy merciful aid: that health being restored to him, he may return thanks unto thee in thy Church; through Jesus Christ our Lord.

Ambrosian Missal. C.

FOR THOSE WHO ARE IN ANY SORROW OR SUFFERING.

ALMIGHTY, everlasting God, the comfort of the sorrowful, the power of endurance to them that suffer, let the prayers of those who cry out of tribulation, from what side soever, reach unto thee; that all may be glad because, in their necessities, thy mercy is with them; through Jesus Christ our Lord.

(*Gregorian Sacramentary; Mur.*, ii. 59. *Also Gelasian Sacramentary; Mur.*, i. 561. *C.*

O LORD Jesus, have mercy upon all sufferers: grant them that continually meditating upon thy holy life of suffering they may realise in weakness, the strength of thine Incarnation; in pain, the triumph of thy Passion; in poverty, the riches of thy Godhead; in reproach, the satisfaction of thy sympathy; in loneliness, the comfort of thy continual Presence; in difficulty, the efficacy of thine intercession; in perplexity, the guidance of thy wisdom. And bring them of thy mercy, when this suffering life is past, to that glorious kingdom which by thy suffering thou didst purchase for all who would take refuge in thy mediation; who livest and reignest . . .

Sursum Corda; Litany, p. 197.

FOR THOSE IN GREAT OR PROLONGED PAIN.

O LORD of love, we beseech thy goodness towards all sufferers, but especially for those who have been a long while in this case; that it may please thee through the bodily pains to increase their spiritual might. Open unto them, as to others of old time, the vision of unearthly light, of things present and to come, that they may endure as seeing thee who art invisible, Jesus Christ our Lord. *Amen.*

C.

O THOU, who, in an hour of storm for thy disciples, didst draw near with heavenly calm, speak peace, we pray thee, to those who are in any agony of body or mind, that howsoever stricken and fatigued with pain, they may find rest unto their souls. Blessed re-

freshment that they need, true refuge from temporal distress, give them to drink of a fountain and fresh springs of life in thee, who reignest with the Father, and the Holy Ghost, one God, world without end. *Amen.*

C.

FOR THOSE IN ANY WAY MENTALLY OPPRESSED OR DERANGED.

REMEMBER in thy mercy, O Lord, any who are in darkness and anguish of mind, howsoever caused, that they may find their burden lifted and their anxieties relieved, through the providence of thy power in Jesus Christ our Lord. *Amen.*

C.

FOR THE FEEBLE-MINDED.

O THOU Good Physician, we beseech thee of thy great tenderness to comfort those who are suffering from infirmity or enfeeblement of mind, and to subdue their trial within most merciful bound; that they may be guarded by thy compassionate aid throughout this tortuous world, and may be safely brought into that restitution of all things which awaits us in the joy of thy redeemed; through thy might, who livest and reignest with the Father and the Holy Ghost, one God, for ever and ever. *Amen.*

C.

FOR THE LUNATIC.

WE implore thy Majesty, O Lord, to mitigate the piteous affliction of the lunatic or distraught. May thy divine power check all riot of feverish imaginations and of horrid fears, that, by thy will in the Holy Ghost, things hurtful may be cast forth, and that the senses of these thy children may re-attain thy truth; through Jesus Christ our Lord.

C.

WE pray thee for the inmates of lunatic asylums, and for everyone who is anywise deranged, that some way of hope and happiness may soon be opened to the mind, and that a sane health may be restored. O God make speed to save them, and console them, as thou only canst perfectly devise. By thine own derelict on on the Cross; by thine awful grief and lonely cry; pierce the thick darkness of all mental trouble and recover these, thy grievously afflicted ones, of their so bitter woe. Lord, have mercy upon them;

Christ, have mercy upon them;

Lord, have mercy upon them.

Our Father . . .

C.

THE AGED.

O THOU who art the strength of our heart and our portion for ever, cast not away, O Lord, thy servants in the time of age, forsake them not when their strength faileth; but the more their bodies decay day by day, so much the more strengthen their souls for their last account; through Jesus Christ our Lord. *Amen.*

Sursum Corda.

FOR DOCTORS, NURSES, AND ALL WHO ALLEVIATE SUFFERING.

WE pray thee, O Lord, to strengthen all who minister healing and comfort to the sick, that they may

mightily check the havoc of disease, and most blessedly alleviate its pain. Reward them, plentifully, for the patience and humility, the firmness and gentleness, the costly training and energy, the humane kindness, with which they serve thee; and may thy blessing, which they are to men, return in fullest measure, on themselves, of every happiness and good; through Jesus Christ our Lord. *Amen.*

C.

AND when even was come they brought unto him many that were possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our diseases.

FOR THE DYING.

O LORD Jesu Christ, who hast thyself endured the mystery of death, do thou, of thy pity, behold and aid all persons who are at the point of death, that, in the valley of the shadow, thou mayest be their light; that, in the loneliness, thou mayest be their stay; that, in all fears, thy rod and staff may be their comfort still; that evil spirits and the malicious surprises of the enemy may be overcome; and that the soul may be received and guarded of holy angels, and from earthly body of death may issue peacefully, securely, into the state which thou dost appoint; who, with the Father and the Holy Ghost, reignest God, world without end. *Amen.*

C.

Jesu, we would thy love proclaim,
With every fleeting breath,
And may the music of thy Name
Refresh our souls in death.

Thou, O Lord, dost know the faintness and solitary gloom of death. Be thou the mighty deliverer and joyous peace of this thy child *N* . . . Come swiftly through the gathering mists that *he* may fear no evil because thou art with *him.* In the darkness shine upon *him.* In the coldness of the body, kindle the fire of the Spirit. And with thy sacred hands once wounded by our sins, gently bestow full pardon for the past, and a cleansing from all guilt. Into thy hands we do commend *him*; for thou art our most sure eternal life, Jesus Christ our Lord. . . .

C.

O GOD, to whom it is proper to have mercy and to spare, we beseech thee evermore lowlily that thou set the soul of thy servant, which thou hast commanded to-day to pass out of this world, that it be not taken into the hands of our enemy; nor forgotten unto the end, but by thy command, be taken up of holy angels into the country of life, because he trusted and believed in thee. Make him worthy to be made glad in the company of thine elect, eternally; through . . .

Old English: Adapted from the Prymer—Littlehales. C.

TO thee, O Lord, do we betake (commend) the souls of thy servants, both men and women, so that they who this day die unto the world may live unto thee. And all the

sins that they have done through frailty of worldly living, do thou, O Lord, wash away by the forgiveness of thy most merciful pity; in Christ our Lord. *Amen.*

(*Old English*, 1400 *circ.*: *adapted from the Prymer, ed. Littlehales. Originally Gregorian Sacramentary.*)

LORD, bow down thine ear to our prayers, with which we humbly beseech thy mercy that thou set the souls of thy servants, both of men and women, at thy command now passing from this world, in the country of peace and of light; and do thou command that they partake of thy full joy; through Christ our Lord. *Amen.*

(*Ibid. C.*)

O ALMIGHTY and everlasting God, the preserver of souls, who dost chastise those whom thou lovest and dost correct every son whom thou dost receive, we entreat thee to receive into the bosom of thy patriarch Abraham the soul of thy servant *N* . . .; that he may be presented before thee without spot of sin, by the hands of thy holy angels, and be admitted to the fellowship of all thy saints and elect; so that no guilt of the flesh may hurt or pain him; but that the pity of thy compassion may absolve him from all his offences; through Christ our Lord. *Amen.*

(*The Encheiridion*, 1531, *trans. J. D. C., ed.* 1860.)

A PRAYER FOR A SICK PERSON, WHEN THERE APPEARETH SMALL HOPE OF RECOVERY.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom; through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

Book of Common Prayer.

A COMMENDATORY PRAYER FOR A SICK PERSON AT THE POINT OF DEPARTURE.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be

precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ, thine only Son, our Lord. *Amen.*

Book of Common Prayer.

FOR ONE WHO IS DYING DULY PREPARED.

LAUD, honour, and thanks be unto thee, most merciful Lord Jesus Christ, for thy holy Incarnation, for thy pains and bitter Passion, through the which I know that thou art my Redeemer and Saviour, and believe that thou hast overcome sin, hell, and the devil, so that they cannot hurt me: to this only do I trust, upon this do I build. Only, O Lord, be propitious and merciful unto me, even as I, according to thy faithful promises, do nothing doubt. O Lord, leave me not in this great distress, but deliver me from evil. *Amen.*

The Primer of Edward VI.

GRANT me, merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee: that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, Into thy hands, O Lord, do I commend my spirit. Lord Jesus, receive my soul. *Amen.*

From "Godly Prayers," Queen Elizabeth's Liturgical Services; also in Primer, 1559.

FOR THE FAITHFUL DEPARTED.

O GOD, the Lord of pardon, grant unto the soul of *N* . . ., thy servant, the year's mind of whose death we have in remembrance, a place of rest, the blissful quiet and clearness of thy light; through Christ our Lord.

The Primer, 1545.

O GOD, that art Creator and Redeemer of all faithful people: grant unto the souls of all true believers being dead, remission of all their sins, that through devout prayers, they may obtain thy precious pardon, as they have alway desired; which shall come to judge the quick and the dead, and the world by fire. *Amen.*

The Primer, 1545.

ALMIGHTY, everlasting God, to whom no prayer is ever made that is without hope of thy mercy: be gracious to the soul of thy servant *N* . . ., that he who departed this life in the confession of thy Name may be joined to the number of thy saints; through Christ our Lord.

Gelasian Sacramentary; Mur., i. 757; *also Gregorian*, ii. 218.

GRANT, we beseech thee, almighty and merciful God, that the souls of thy servants

N . . . *N* . . . may both find forgiveness of their sins and eternal joys of light; through Jesus Christ our Lord. *Amen.*

Stowe Missal.

O GOD, which by the mouth of St. Paul, thine apostle, hast taught us not to wail for them that sleep in Christ, grant, we beseech thee, that, in the coming of thy Son our Lord Jesus Christ, both we, and all other faithful people being departed, may be graciously brought unto the joys everlasting, which shall come to judge the quick and dead, and the world by fire. *Amen.*

Queen Elizabeth's Primer, 1559.

ALMIGHTY, eternal God, to whom is never any prayer made without hope of mercy, be merciful to the souls of thy servants *N* . . . *N* . . ., departed from this world in the confession of thy Name, that they may be associate to the company of thy saints; through Christ our Lord.

Ibid.

WE beseech thee, Lord, that the prayer of thy suppliants may avail to the souls of thy servants *N* . . . *N* . . ., that thou wilt both purge them of all their sins, and cause them to be partakers of thy redemption; who livest and reignest, God, world without end. *Amen.*

The Primer, 1545.

LORD, bow thine ears unto our prayers, wherein we devoutly call upon thy mercy, that thou wilt bestow the souls of thy servants, whom thou hast commanded to depart from this world, in the country of peace and rest, and cause them to be made partners with thy holy servants; through Christ our Lord.

The Primer, 1559.

O GOD, to whom it is appropriate to be merciful ever and to spare, be merciful to the souls of thy servants of each kind, and forgive them all their sins, that they being loosed from the bonds of death, may ascend unto the life everlasting; through Christ our Lord.

The Primer, 1545.

RELEASE, O Lord, the soul of thy servant *N* . . . from every fetter of his sins; that he may be raised among thy saints, in the glory of the resurrection, and be refreshed with energies of life; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary, ii. 215, 270.

GRANT, we beseech thee, almighty God, that the soul of this thy servant *N* . . . may be caught up by angels of light, and carried away to the mansions thou hast prepared for the blessed; through Jesus Christ our Lord. *Amen.*

Gregorian Sacramentary, ii. 218.

GRANT, we beseech thee, merciful Lord, to thy faithful people, *N* . . . *N* . . . pardon and peace, that they may be cleansed from all their sins and serve thee with a quiet mind; through Jesus Christ our Lord.

Prayer Book Collect for 21st Trinity, adapted from Gregorian Sacramentary, ii. 75, 174. *Gelasian Sacramentary*, i. 694.

GRANT that we may all find mercy and favour, with all thy saints, who from the be-

ginning of the world have pleased thee in their several generations; patriarchs, prophets, apostles, martyrs, and every just spirit made perfect in the faith of thy Christ, particularly *N* . . ., whom we this day commemorate.

Remember, O Lord, the God of spirits and of all flesh, those whom we have remembered, and those also whom we have not remembered, from righteous ones of old time even unto this day: do thou give them rest in the region of the living, whence sorrow, grief, and lamentation are banished away, where the light of thy countenance visits and shines continually: and vouchsafe to bring them to thy heavenly kingdom; through Jesus Christ our Lord. *Amen.*

Bishop Ratray's Liturgy of Jerusalem, "*Fragmenta Liturgica,*" i. 169, 170.

AND here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, from the beginning of the world: and particularly in the glorious and ever-blessed Virgin Mary, mother of thy Son, Jesus Christ our Lord and our God; and in the holy patriarchs, apostles, martyrs, confessors: whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow.

We commend unto thy mercy, O Lord, all thy servants who are departed hence from us with the sign of faith and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace; and that at the day of the general resurrection we and all they who are of the mystical body of thy Son, may all together be set on his right hand and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

The Non-juror's Prayer Book, "*Fragmenta Liturgica,*" v. 41.

LORD, hear our prayers, in this place, which we make for thy holy grace. Grant now, Lord, we pray, that Christian souls who are passed from this life, though sinful, may each one have some portion of thy bliss. For their souls we pray dearly, particularly those whom we name *N* . . . *N* . . ., that this sacrifice be to them a reward, a succour and a help in all their need—father and mother, brother, sister and kindred, souls most dear, and others several, that wished us well and did us good, or who any kindness to us shewed. Yea, Lord, and to all them that are thus in the state of the departed may this sacrifice be for healing and content. To all holy Christian souls grant thy grace and mercy. Forgive them every trespass: loose their bonds and let them pass from care and from pain of all kinds to the everlasting joy. *Amen.*

Adapted from the Old English of the Lay Folks' Mass Book, 10th to 15th cent.: ed. Canon Simmons, E.E.T. Society, pp. 44, 45. *C.*

GOD that commanded us to honour father and mother, have mercy on the souls of my father and of my mother, and forgive them all their sin,

making us to live together in the endless bliss. *Amen.*

From the Old English of the Primer, circ. 1420.: *ed. Littlehales, E.E.T. Society. C.*

Grant unto them, O Lord, eternal rest. And may light perpetual shine upon them.

FOR THE BEREAVED.

O THOU, who at the grave of Lazarus didst mourn the ravages of death, tenderly comfort these thy children who sorrow for their dead.

O thou, who only hast the keys of death and of the grave, open upon those, who are in its shadow of bereavement, the entrance of thy heavenly light.

O thou, who didst go to prepare a place for thine own, make the separation of this death blessed upon both sides with an undying love.

O thou, who art the Beginning and the End, enable us to trust thee for renewal, unceasingly, of this sacred gift, which thou hast withdrawn.

O thou, who art our everlasting life, vouchsafe to everyone saddened by death the joys of the sacrifice, communion and commemoration of the altar; that its continual bond may keep us one, eternally, in thee, who art the Resurrection and the Life, and who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

C.

AND I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes: and death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. And he said, Behold, I make all things new. *Rev.* 21. 3, 4.

5. THANKSGIVINGS.

MAY the sacred feast of thy table, O Lord, always strengthen and renew us, guide and protect our weakness amid the storms of the world, and bring us into the haven of everlasting salvation; through Jesus Christ our Lord. *Amen.*

Leonine Sacramentary. Dr Bright's translation, "Ancient Collects."

GRANT to us, Almighty God, that being quickened by the gift of thy grace, we may fulfil a conduct reverent and honourable to the same; through Jesus Christ our Lord. *Amen.*

Missale Gallicanum Vetus: Mur., ii. 751. *C.*

MAY the sacraments which we have received, O Lord, both appease our spiritual needs, and afford us bodily support; through Jesus Christ our Lord. *Amen.*

Missale Gallicanum Vetus: Mur., ii. 751. *C.*

WE give thanks to thee, O God, through whom we are permitted to celebrate these holy mysteries; and we earnestly seek the gifts of thy holiness and mercy; through Jesus Christ our Lord. *Amen.*

Missale Gothicum: Mur., ii. 649. *C.*

GRANT to us, Almighty God, that just as, for time passing and present, we are refreshed by the feast of thy temporal suffering, even so we

may be made ready to be satisfied with thine eternal joys; who reignest with the Father and the Holy Ghost, one God, world without end.

Adapted from Missale Gothicum; Mur., ii. 580. *C.*

WE thank thee, O Lord, for the mystery, which thou hast opened to thy people, of suffering to be endured and of greater glory to be entered; and we praise thy holy Name for all those, living or departed, who, after this discipline, have suffered fruitfully for good; for all sorrow courageously and spiritually borne; for all the mystic benefits of pain; for all our own trials and griefs; praying thee for the grace to bear our cross more worthily after thee, and to follow thee always, who, with the Father and the Holy Ghost, reignest, one God, world without end. *Amen.*

C.

AND we also bless thy holy Name for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments: that at the day of the general resurrection, we and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

The Scottish Liturgy, ed. Robert Young, 1637, *Edinburgh.*

May the souls of the faithful departed, through ✠ the mercy of God, rest in peace.

Additional Prayers and Personal Devotions.

ADDITIONAL PRAYERS AND PERSONAL DEVOTIONS

1. AN ASPIRATION AFTER SPIRITUAL COMMUNION.

BE thou, O Lord, a light unto mine eyes, music to my ears, sweetness to my taste, and a full contentment to my heart. Be thou my sunshine in the day, my food at the table, my repose in the night, my clothing in nakedness, and my succour in all necessities.

Bishop Cosin: Private Devotions, 1839, *ed. E. Bickersteth.*

2. CONSECRATION OF ALL THAT ONE IS AND HAS.

LORD Jesus, I give thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me, and all that is mine, as it seemeth best to thee and to the glory of thy blessed Name.

Bishop Cosin: Private Devotions, 1839, *ed. E. Bickersteth.*

3. APPEAL FOR THE DIVINE CARE.

I AM not now mine but thine, O Lord, therefore claim me as thy right, keep me as thy charge, and love me as thy child. Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed; through Jesus Christ our Lord. *Amen.*

Bishop Cosin.

4. FOR CONTINUAL GODLINESS.

GRANT, O Lord, that I may live in thy fear, die in thy favour, rest in thy peace, rise in thy power, reign in thy glory, for thy only beloved Son's sake, Jesus Christ our Lord. *Amen.*

Archbishop Laud, ed. 1667, *from his "Summarie of Devotions," p.* 50.

5. FOR FEARLESSNESS IN TROUBLE.

O GOD, thou art my hope and strength, a very present help in trouble; confirm me, that I may not fear, though the earth be moved, and the hills carried into the midst of the sea; though the waters thereof rage and swell, and the mountains shake at the tempest of the same. O be in the midst of my soul, and I shall never be moved. *Amen.*

Archbishop Laud.

6. FOR THE DEFENSIVE PROVIDENCE OF GOD.

GRACIOUS Father, the life of man is a warfare upon earth, and the dangers which assault us are diversely pointed against us. I humbly beseech thee, be present with me in all the course and passages of my life; but especially in the services of my calling. Suffer no malice to be able to hurt me, no cunning to circumvent me, no violence to oppress me, no falsehood to betray me. That which I cannot foresee, I beseech thee prevent: that which I cannot withstand, I beseech thee master: that which I do not fear, I beseech thee unmask and frustrate;

that, being delivered from all danger both of soul and body, I may praise thee the deliverer, and see how happy a thing it is to make the Lord of hosts my helper in the day of fear and trouble. Especially, O Lord, bless and preserve me at this time from . . ., that I may glorify thee for this deliverance, also, and be safe in the merits and the mercies of Jesus Christ, my only Lord and Saviour. *Amen.*

Archbishop Laud.

7 FOR GOD'S PEACE ON THE EARTH.

O MAKE wars to cease in all the world, break the bow and knap the spear in sunder, and burn the chariot in the fire that men may be still and know that thou art God, that thou wilt be exalted among the heathen, and in the earth. *Amen.*

Archbishop Laud.

8. FOR WISDOM AND CHARITY.

O ETERNAL God, I sue to thee for help that of thy goodness thou wouldest vouchsafe to give me the true wisdom and perfect charity; for thou, with the Father and the Holy Ghost, hast the glory and the kingdom for ever and ever. *Amen.*

St. Augustine: as used in Latin by Archbishop Laud, and trans. in his Daily Office by J. T., ed. 1683.

9. THANKSGIVING FOR THE CATHOLIC FAITH.

THANKS be to thee, O God; thanks be to thee, O true and undivided Trinity, O Verity, One and Three, O Unity, Three and One. Thanks be to thee, O God the Father, who hast both manifested thy Son unto me, and given him to be my teacher: O grant, likewise, that he may be so for ever, according to thy mercies of old time. *Amen.*

St. Augustine, as quoted by Archbishop Laud, translated, J. T., 1683.

10. FOR A PERFECT CONDUCT.

LORD, let me be obedient without arguing, humble without fawning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing thee without desperation, and trusting in thee without presumption.

Bishop Cosin's Works, Library of Anglo-Catholic Theology, ii. 167.

11. FOR SPIRITUAL EQUANIMITY.

LET me be joyful for nothing but that which pleaseth thee; nor sorrowful for anything but that which doth displease thee. Let my labour be my delight which is for thee; and let all rest weary me which is not in thee.

Ibid., p. 167.

12. CONCERNING THE WILL OF GOD.

GIVE me a waking spirit and a diligent soul, that I may seek to know thy will, and when I know it truly, may perform it faithfully, to the honour and glory of thy ever-blessed Name. *Amen.*

Ibid., p. 167.

13. FOR PARDON: SUITABLE BEFORE THE SACRAMENT OF REPENTANCE.

FORGIVE me my sins, O Lord, forgive me the sins of my youth, and the sins of mine age, the sins of my soul, and the

sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself, and the sins that I have done to please others. Forgive me my wanton and idle sins. Forgive me my serious and deliberated sins. Forgive me those sins which I know, and those sins which I know not; the sins which I have striven so long to hide from others, that now I have even hid them from my own memory. Forgive them, O Lord, forgive them all, and of thy great mercy let me be absolved from mine offences.

Bishop Cosin: Works, vol. ii. p. 283. Library of Anglo-Catholic Theology, 1845.

14. AT RISING FROM BED IN THE MORNING.

IN the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for evermore. The Lord look mercifully upon me, and forgive me, cleanse me from my sins, guard me from my foes, refresh me with his grace, assure to me his love, defend me with his might, constrain me to his work, make me faithful upon earth, imbue me with goodness, preserve me in peace, and cause all those for whom I pray, especially *N . . . and N . . .*, to share his rich and plenteous gifts, for the full compass of their need, particularly, at this time . . . and bring us, through life and death, together, serviceably and safe, without shame before the angels, or unrepented sin, into his eternal light; through Christ our Lord. *Amen.*

C.

Our Father. O Lord our Heavenly Father . . .

Third Collect. Morning Prayer, P. B.

15. AT BEDTIME.

IN the Name of the Father, and of the ✠ Son, and of the Holy Ghost. *Amen.*

I will lay me down in peace and take my rest, for it is thou, Lord, only, that makest me dwell in safety.

Lighten our darkness . . .

As in P.B.

Into thy hands, O Lord, do I commend my soul and body. Let no evil disturb my sleep nor powers of darkness do me harm. Give me such quiet, that, waking, I may watch with thee, and, sleeping, may be held by thee, in blessed rest; that, through the merits of thy Cross, accepted and made pure by grace, both now and ever, I may walk in the light of thy countenance and abide under the shadow of thy wing. Be this night's sleep a haven from the storm of life, and thine enablement for worthier work.

Into thy hands, O Lord, do I commend all for whom I ought to pray, especially . . ., that they may have a guarded, peaceful night; that thou wilt shield them from all ill, and renew them with energetic health; may they be nourished by thy love, guided in thy way, prepared for thy work, endued with thy grace, and perfectly supplied to all their need, so that they may serve thee in thy Church, right earnestly and well; for the glory of thy Name, and their sure, everlasting good; through Jesus Christ our Lord. *Amen.*

C.

Our Father. ✠ May the souls . . . rest in peace. *Amen.*

16. FOR THE EVENING.

O LORD, our heavenly Father, almighty and everlasting God, by whose providence both the day and the night are governed; vouchsafe, we beseech thee, as thou hast this day preserved us by thy goodness, so still this night to shadow us under the blessed wings of thy most mighty protection, and to cover us with thy heavenly mercy, that neither the princes of darkness may have any power over us, nor the works of darkness overwhelm us; but that we, being armed with thy defence, may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault and defile the soul; through Jesus Christ our Lord. *Amen.*

Bishop Cosin: Works, vol. ii. p. 210.

17. GRACE BEFORE MEALS.

Ps. THE eyes of all wait upon thee, O Lord: and thou givest them their meat in due season. Thou openest thine hand, and fillest all things living with thy blessing.

BLESS, O Lord, us and these ✠ thy gifts which from thy bounty we are about to receive; through Christ our Lord. *Amen.*

MAY the King of eternal glory make us partakers of the heavenly feast. *Amen.*

GOD is love, and he that dwelleth in love, dwelleth in God, and God in him.

Sarum Manual; as also in the Primers. C.

Or

BLESS, O Lord, these thy gifts to our health and us to thy service; through ✠ Jesus Christ our Lord. *Amen.*

17*a*. SUPPLEMENTARY GRACES *BEFORE* MEALS.

THE eyes of all things look up and wait upon thee, O Lord, and thou givest them meat in due time. When thou givest it to them then they gather it; when thou openest thine hand, then are they well satisfied. Thou openest thine hand and replenishest all things living with thy blessing.

(*Bishop Hilsey's Primer*, 1539.)

O LORD GOD our heavenly Father, bless thou us and these thy gifts which we here receive of thy blessing and bounteous goodness; through thy Son Jesus Christ our Lord. *Amen.*

(*Ibid.*)

CHRIST which at the Last Supper gave himself unto us, promising his Body to be crucified, and his Blood to be shed for our sins, bless us and our supper. *Amen.*

(*Ibid.*)

WE beseech him who of his inestimable goodness feedeth every creature to make wholesome and holy whatsoever is or shall be set upon the table. So be it.

(*The King's Prymer*, 1535.)

18. GRACE *AFTER* MEALS.

THE God of peace and love abide with us always. But do thou, O Lord, have mercy upon us. Thanks be to God. We give thee thanks, Almighty God, for all thy benefits, who livest and reignest God for ever and ever. *Amen.*

Glory be to the Father . . .
As it was . . .

May the Name of the Lord be blessed both now and for evermore.

Selected from Sarum Manual. C.

Or

We thank thee, O Lord, who dost satisfy our need with food for the body as also for the soul. For these and all thy mercies, thy holy Name be praised; through Jesus Christ our Lord. *Amen.*

C.

Or

For these and all his mercies, the Lord's holy Name ✠ be praised; through Jesus Christ our Lord.

C.

May he give grace to the living, mercy to the departed. Peace to the Church and realm, and eternal life unto us. *Amen.*

Sarum Manual.

8*a*. SUPPLEMENTARY GRACES *AFTER* MEALS.

We thank thee, O Lord our Father, by thy Son Jesus Christ our Lord, for all thy benefits which livest and reignest, from age to age, world without end. *Amen.*

Bishop Hilsey's Prymer, 1539.

Honour and praise be to God the King everlasting, immortal, invisible, and only wise, for ever and ever. *Amen.*

God, Almighty Father of all mercy and God of all consolation, give us grace to consent together in the knowledge of thy truth, through Jesus Christ, that we may, with one mind and one mouth, glorify God the Father through our Lord Jesus Christ. *Amen.*

Bishop Hilsey's Prymer, 1539.

We thank thee, O heavenly Father, which of thine infinite power hast created all things; which by thine unsearchable wisdom governest all things; which of thine infinite goodness feedest and givest strength to all things; beseeching thee to grant to thy children that they may one day drink with thee in thy kingdom the sweet wine of immortality, the which to all them that truly and unfeignedly love thee, thou hast promised and prepared in the merits of Jesu Christ. So be it.

King's Primer, 1535.

Blessed be thou, O God, which feedest us from our youth, which givest meat to every creature. Replenish our hearts, we beseech thee, with quiet conscience and heavenly felicity, that we therewith endued may abound in all works of mercy, by the aid of our Lord Christ Jesu, to whom and to thee, with the Holy Ghost, be glory, honour, and rule, for ever. So be it.

(*Ibid.*)

Glory be to thee, O Lord; glory be to thee, O Holy One, glory be to thee, O King, for thou hast given us meat. Replenish us, we beseech thee, with love and gladness in the Holy Ghost, that we may be found acceptable in thy sight, and be not ashamed in the day when thou shalt give to every man after his doing. So be it.

(*Ibid.*)

19. AGAINST WORLDLY CAREFULNESS.

O most dear and tender Father, our defender and nourisher, endue us with thy grace, that we may cast off the great blindness of our minds and carefulness of worldly things, and may give our whole

care to keeping of thy holy law; and that we may labour and travail for our necessities in this life like the birds of the air and the lilies of the field, without care. For thou hast promised to be careful for us, and hast commanded that upon thee we should cast all our care; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

From "the Godly Prayers" once appended to Primer and to the Book of Common Prayer.

20. FOR COURAGE (*also* 5).

O LORD, give me that grace that I may so carry myself, and that courage that I may so bear up myself, as that I may fear none but thee, nothing but that wherein I offend thee, even for Jesus Christ his sake. *Amen.*

Archbishop Laud: ed. 1667, "*A Summarie of Devotions*," *p.* 155.

20*a* FOR SPIRITUAL CONFIDENCE.

GOD Almighty and our merciful Father, which hast so exceedingly loved us, thy chosen children, that thou wouldest vouchsafe to give us thy only and well-beloved Son, Jesus Christ our Saviour, to suffer death for our sins, so that all that steadfastly believe in him might not perish but have life everlasting, we beseech thee for thine abundant mercy, and for the inestimable love which thou bearest to thy Son Christ, our Saviour, give us of thy grace and pour thy favour into our hearts that we may believe, feel and know perfectly that thou only art our God and Father, and to us an almighty Helper, Deliverer, and Saviour from sin, from all the devilish powers of hell and of the world, and from death, and that by thy Son our Lord Jesus Christ. So be it.

Bishop Hilsey's Prymer, 1539.

20*b*. FOR SPIRITUAL DELIVERANCE AND AMENDMENT.

O LORD Jesu Christ, in whose power all things are put, and there is none that can resist thy will; which didst vouchsafe to be born, to die and to rise by the mystery of thy most holy Body, and by thy five wounds, and by the effusion of thy most precious Blood, have mercy upon us, even as thou knowest to be necessary for our souls and bodies, deliver us from the temptation of the devil, and from all things with the which thou knowest us to be troubled, and keep us and strengthen us in thy service unto the end, and give us true amendment and space of true repentance; and of our sins, also grant us remission; and make us, brethren and sisters, friends and enemies to love together; and, with all thy saints, in thy kingdom without end, to have joy, which livest and reignest God, with God the Father and the Holy Ghost, world without end. So be it.

(*Bishop Hilsey's Prymer.*)

20*c*. FOR SPIRITUAL QUICKENING.

GRANT us, we beseech thee, Father Almighty, thy grace that we, who with reverence do make a remembrance of the Incarnation, Nativity, Passion, glorious Resurrection, and marvellous Ascension of the Son, of the Coming also of the Holy Ghost, by the grace of the same Holy Ghost, may rise from the

death of the soul, and with this life receive an eternal life by Jesus Christ our Lord. So be it.
(*Ibid.*)

21. FOR PATIENCE.

LORD, give me that grace, that I may hold me still by thee and abide patiently upon thee. That I may not grieve myself at the man whose way doth prosper, nor against him that doeth after evil counsels. That I may leave off from wrath, and let go displeasure, lest I fret myself and be moved to do evil. *Amen.*
(*Archbishop Laud:* "*Summarie of Devotions*," *p.* 33, *ed.* 1667.)

22. FOR PERSONAL ENEMIES.

O THOU who hast commanded us to overcome evil with good, and to pray for them who despitefully use us, be merciful to mine enemies, O Lord, even as to myself, and bring them with me, unto thy heavenly kingdom. *Amen.*
Bishop Andrewes' Private Devotions, trans. by R. D., ed. 1648.

23. FOR FRIENDS AND THOSE NEAR OF KIN.

GOOD Lord, bless all the places to which thou hast made me have any nearer reference, the place where I was born, etc. . . . every soul contained in any of these: all my friends, kindred, and acquaintance, any unto whom thou hast made me anyway beholding, especially my nearer and my bosom friends . . . all those whom I should by closest tie remember,—Lord, I beseech thee, forgive us all our sins and continue us thy servants in life and death. *Amen.*
Archbishop Laud.

24. FOR THE AFFLICTED.

O LORD, bless all the afflicted members of the Body of thy Son, wheresoever, howsoever afflicted: send them constant patience or speedy deliverance, as seems best to thee and is best for them, according to their several wants and necessities whatsoever: particularly . . . And do unto them according to all those mercies which I would or should desire thou shouldest shew to my own soul, if at any time thou shalt be pleased to make my estate as theirs is at the present. And, O Lord, be merciful. *Amen.*
(*Ibid., pp.* 18,19.)

25. FOR MY OWN LOCAL CHURCH.

O MERCIFUL God, bless this particular church in which I live: make it and all the members of it sound in faith and holy in life, that they may serve thee and thou bless them; through Jesus Christ our Lord. *Amen.*
(*Ibid*, *p.* 15.)

26. FOR MY FLOCK (A PRIEST).

O LORD, who bringest the great flocks to perfection, and dost increase the little ones by grace; comfort me abundantly according to the exceeding greatness of thy bounty, and feed and preserve my flock, together with myself; through Jesus Christ, the chief Shepherd and our only Saviour. *Amen.*
St. Gregory Nazianzus; used in Latin by Archbishop Laud. Trans. J. T., 1683.

27. FOR THE WHOLE REALM.

WE have sinned with our fathers. We have done amiss and dealt wickedly, yet,

O Lord, deal not with us after our sins, neither reward us according to our iniquities; but let thy great mercy be very plenteous towards this realm and people; that it may be saved from all evils that would infect it with corruption; and be made immune from every hurt. Strengthen us against our adversaries. Support us through our trials. And cause us to carry to glorious completion thy purpose in our race. Give us loyalty to our king and to our own, loyalty with generous thought for others than ourselves. Bless the industries of our land, giving to our farmers kindly fruitfulness of the earth and seasonable aid; to our sailors and soldiers, fearlessness and faith; to tradesmen, an honest loathing of all fraud; to our working classes, faithfulness, fair wages and content; to our clergy, the spirit of thy love and fear; that all, in their several vocations, may dutifully serve before thee to maintain the Common Good: and that we may seek and find in thee the grounding of our life, the Lordship of our Way, who reignest, in unity of the Godhead, three Persons in one God, now and for ever. *Amen.*

C.

28. FOR THE CHURCH OF ENGLAND AND HER COMMUNION.

a. O THOU who dost decree that the nations of them which be saved shall walk amidst the light of the city of God, and shall bring into it their honour and glory, we humbly beseech thee to protect thy Church of this land from any hurt or wastage in her national lot, so that, cherishing thy special gifts unto our race, she may bring the fullest glory of them to thy praise. Endow her counsels with wisdom, her activities with strength. In temporal concerns be thou her Helper and Instructor. May thy power be manifest within her and thy truth throughout her life. Make her to glow with the fire of thy love and to shine with the beauty of thy holiness. Even so, O Lord, gather unto thyself through her, worthily and uncorrupt, our nation's honour of thy Name, and acceptable through thy Cross, who livest and reignest . . .

C.

b. O LORD, the God of our fathers, we pray thee to guard our Church of England from the bitterness of her foes, as at all times, also, from the folly of her friends. Deliver her from treachery within, or from any lamentable loss. Purge her from worldly hindrances. Adorn her with ornaments of grace. Clothe her with righteousness. Arm her with spiritual might. Crown her with holiness. Urge her with faith. Enkindle her worship. Strengthen her clergy. Increase her communion. Multiply her good works. And teach her so to foster thy people in this state, with wisdom and lovingkindness, that there may be presented unto thee, perpetually, a fitting tribute of their worth. O thou who hast made the prolific difference of mankind and each nationality with purpose for the world, we humbly beseech thee to maintain in us this very

thing, our national service TO thy Church, our Catholic oneness WITH thy Church, who art in thine own adorable Majesty, three persons in one God, world without end. *Amen.*

29. FOR THE HOLY CATHOLIC CHURCH, THE WHOLE BODY OF CHRIST.

BLESS, O Lord, thy holy Catholic Church: and mercifully cleanse her from defilement; defend her from dishonour; increase her in devotion; direct her by thy Cross; enrich her with love; fill her with light; extend her with power; exalt her with praise; unite her in truth; replenish her with grace; reflect on her thy holiness; transfuse her with thy sympathy; enshrine in her thy Life; anoint her with thy Spirit; surround her with thine angels; encircle her with saints; sustain her with Sacraments; apply in her thy Word; accept from her thy Sacrifice; give rest to all faithful souls departed; fulfil in her all Christendom; guide to her all faiths; assemble in her all nations; include in her all powers; outreach in her all ages; embrace in her all worlds; and fill her with thy greatness; we humbly beseech thee, whom heaven and earth cannot contain, the fulness of him that filleth all in all, even Jesus Christ our Lord, who, with the Father and the Holy Ghost, reigneth, God over all, blessed for ever. *Amen.*

C.

30. FOR THE FAITHFUL DEPARTED.

MAY the souls of the faithful departed, ✠ through the mercy of God, rest in peace. *Amen.*

ANCIENT HYMN OF COMMUNION.

DRAW nigh and take the Body of the Lord,
And drink the holy Blood for you outpour'd.

Saved by that Body and that holy Blood,
With souls refresh'd, we render thanks to God.

Salvation's Giver, Christ, the only Son,
By his dear Cross and Blood the victory won.

Offer'd was he for greatest and for least,
Himself the Victim, and himself the Priest.

Victims were offer'd by the law of old,
Which in a type this heavenly mystery told.

He, Ransomer from death, and Light from shade,
Now gives his holy grace his saints to aid.

Approach ye then with faithful hearts sincere,
And take the safeguard of salvation here.

He, that his saints in this world rules and shields,
To all believers life eternal yields;
With heavenly bread makes them that hunger whole,
Gives living waters to the thirsting soul.

Alpha and Omega, to whom shall bow
All nations at the Doom, is with us now. *Amen.*

(*Dr Neale's translation from the Antiphonary of Bangor, Ireland, of the Hymn, during the Communion of the Priests. See Dr Warren's "Liturgy and Ritual of the*

Celtic Church," *p.* 187. *I am indebted for most kind permission to use Dr. Neale's hymn to the Mother Superior, St. Margaret's Convent, East Grinstead, and to the proprietors of the Hymns Ancient and Modern. See their Hymn* 313.)

ST. PATRICK'S BREAST-PLATE.

The Lorica, or Faeth Fiada of St. Patrick; very ancient Irish hymn of typical Celtic form.

(*In the beautiful version by Mrs C. F. Alexander, from the Irish Church Hymnal, and by kind permission of the Association for Promoting Christian Knowledge, Dublin.*)

I BIND unto myself to-day
The strong Name of the Trinity,
By invocation of the same
The Three in One and One in Three.
I bind this day to me for ever
By pow'r of faith Christ's Incarnation;
His baptism in Jordan river;
His death on Cross for my salvation;
His bursting from the spiced tomb;
His riding up the heavenly way;
His coming at the day of doom;
I bind unto myself to-day.

I bind unto myself the power
Of the great love of Cherubim;
The sweet well-done in judgement hour;
The service of the Seraphim;
Confessors' faith, Apostles' word:
The Patriarchs' pray'rs, the Prophets' scrolls,
All good deeds done unto the Lord,
And purity of virgin souls.

I bind unto myself to-day
The virtues of the star-lit heaven,
The glorious sun's life-giving ray,
The whiteness of the moon at even.
The flashing of the lightning free,
The whirling wind's tempestuous shocks,
The stable earth, the deep, salt sea,
Around the old eternal rocks.

I bind unto myself to-day
The pow'r of God to hold and lead,
His eye to watch, his might to stay,
His ear to hearken to my need,
The wisdom of my God to teach,
His hand to guide,
His shield to ward;
The Word of God to give me speech,
His Heavenly Host to be my guard.

Against the demon snares of sin,
The vice that gives temptation force,
The natural lusts that war within;
The hostile men that mar my course;
Or few or many, far or nigh,
In ev'ry place and in all hours,
Against their fierce hostility,
I bind to me these holy powers.

Against all Satan's spells and wiles,
Against false words of heresy,
Against the knowledge that defiles,
Against the heart's idolatry.
Against the wizard's evil craft,
Against the death-wound and the burning,

The choking wave, the poison'd
shaft,
Protect me, Christ, till thy
returning.

Christ be with me, Christ within
me,
Christ behind me, Christ before
me,
Christ beside me, Christ to win
me,
Christ to comfort and restore
me.

Christ beneath me, Christ above
me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love
me,
Christ in mouth of friend and
stranger.

I bind unto myself the Name,
The strong Name of the Trinity,
By invocation of the same,
The Three in One, and One in
Three,
Of whom all nature hath
creation,
Eternal Father, Spirit, Word,
Praise to the Lord of my
salvation,
Salvation is of Christ the
Lord.

I am deeply indebted for the opportunity to include this characteristic devotion of the ancient Celtic Church. See Dom Kuyper's Introduction for critical statement of ("Book of Cerne," p. xxii et seq.) the peculiarities of Celtic devotion as compared with that of Roman origin.

Prayers of the Passion.

PRAYERS OF THE PASSION

(A selection most kindly permitted by the translator and editor of "A Harvest of Myrrh and Spices, from the Mysteries of the Lord's Passion," the Rev. W. H. Draper, and with very kind agreement of the publishers, the Oxford University Press. A book of rare devotional power and worth, translated from "Latin Prayers first put forth at Antwerp, 1610." Perhaps the few I have ventured to cull will cause a still wider request for the whole book. They are wholly without the mawkish tone of some modern devotions.

1. THE THIRTY PIECES OF SILVER.

O GOD, who for our sakes didst suffer thy righteous Son to be sold by the son of perdition for thirty pieces of silver; grant us so to remember that wicked betrayal that, mindful with how great a price we were bought, we may never, even for the whole world, lose our own souls; through Jesus Christ our Lord. *Amen.*

2. THE ANGELIC STRENGTHENING.

O GOD of all virtues, mighty to save, strong to console, who when thy only begotten Son took upon himself to suffer agony for us, didst send thine Angel to strengthen him; so dispose our hearts to please thee, that in every trial and necessity of this mortal life we may from his passion obtain courage and power; for his mercies' sake. *Amen.*

3. THE BLOODY SWEAT.

O BRIDEGROOM of oursouls, most dear Lord Jesu, who in thy strong zeal to suffer for us, enduredst agony and bloody sweat; give us true compunction of heart, that we may both be thankful for so great a benefit, and, suffering with thee now, may also hereafter reign with thee in glory; for the honour of thy Name. *Amen.*

4. THE KISS OF JUDAS.

O INNOCENT Lamb of God, who from the impious kiss of the traitor turned'st not away, but with thy guileless lips didst gently touch those lips that were full of wickedness, and hail thine enemy as friend; I beseech thee, by this thy kind forbearance, to receive me an unworthy sinner, and mercifully to hide me in the bosom of thy pity; to the glory of thy Name. *Amen.*

5. THE BONDS AND CHAINS.

O GOD, who hast measured our path, and the span of our life, and spiest out all our ways; by the cruel chains which bound thy Son absolve us, we pray thee, from the bonds of our sins; that being knit unto him by the bond of charity, we may nevermore be separated from thee; through him who loved us and gave himself for us, Jesus Christ our Lord. *Amen.*

6. THE DENIAL AND TEARS OF PETER.

O GOD, the lifter up of the lowly and the strength of the weak, confirm, we pray thee, what thou hast begun in us; that utterly denying our-

selves and worldly desires we may never deny thee; but what we say with our lips we may shew forth in our lives, even the faith of thy Son Jesus Christ our Lord. *Amen.*

7. THE BLOWS AND BUFFETINGS.

BREAK down, O Lord, we beseech thee, the pride of our minds; and through the forbearance of thine only begotten Son, when smitten with the fist of wickedness, grant that we may with meekness bear all injuries, and have power to possess our souls in patience; through Jesus Christ our Lord. *Amen.*

8. THE COVERING OF THE FACE.

O GOD, who coverest the heaven with clouds and makest thy sun to shine upon the just, and also on the unjust, grant that the light of thy countenance, which has been shed upon us, may never be darkened; but that through the veil, whereby the face of thy Christ was blindfolded, we may behold thee with unveiled face in thy heavenly kingdom, for ever. *Amen.*

9. THE MOCKINGS.

POUR into our minds, O Lord, the light of thy divine goodness; that wholly putting away the spirit of contempt, we may regard all men with pure affection; and bearing patiently the scorn of the scorners, we may be reckoned among thy children; through Jesus Christ our Lord. *Amen.*

10. CHRIST STRIPPED OF HIS RAIMENT.

O GOD, to whom all things are naked and open, and who triest the reins and the heart; we beseech thee by the stripping of thy only begotten Son to be scourged, that we may put off the old man; and being not unclothed but clothed upon with the raiment of virtue, may walk in truth; until, laying aside this mortal body, we are arrayed in the robe of immortality; through Jesus Christ our Lord. *Amen.*

11. THE REED IN CHRIST'S RIGHT HAND.

O GOD, who lovest the estate of man, and choosest the weak things of the world to confound the mighty; we beseech thee, by the reed put into Christ's right hand, to give us the grace of constancy; that we neither bend to the vain allurement of the world, nor shake before the blast of its furious rage; for the sake of Jesus Christ our Lord. *Amen.*

12. PILATE WASHING HIS HANDS.

O GOD, who, when we were born in sin, hast wonderfully cleansed us by the washing of regeneration in the blood of thy Son; and hast opened abundant springs in thy Church for the purging away of the stains of this mortal life; grant that we may be so purified by the streams of thy grace, that we may be counted worthy to join the fellowship of heaven, into which entereth nothing that defileth; through Jesus Christ our Lord. *Amen.*

13. THE BEARING OF THE CROSS.

O LORD Jesu Christ, true lover of man's salvation, who when thou barest the cross upon thy shoulder, barest all the sins of the world; make

us, through this thine infinite love and patience, constant in tribulation; that, as true lovers of thy Cross, we may, beneath its standard, be more than conquerors; to the glory of thy holy Name. *Amen.*

14. ST. VERONICA.

O GOD, who by sacraments and precepts renewest us after thy likeness, grant us, we pray thee, by due observance of them so to pursue the best gifts of thy grace, that we may ever preserve thy glorious image wherewith we have been sealed; and may at length be received in heaven to behold thy Face; through Jesus Christ our Lord. *Amen.*

15. THE CUP OF WINE MINGLED WITH GALL.

O BLESSED Jesu, who when thou hadst tasted the bitterness of our sins in the cup mingled with gall, didst loathe the same; and presently, by the bitterness of thy passion, didst purify man's taste, which our first parents and their children had, by disobedience, depraved: grant, we beseech thee, that by penitence and patience we may so taste of that cup which thou hast drunk, that we may hereafter drink of the new wine of thy kingdom, and with its goodness be satisfied, for thy mercies' sake. *Amen.*

16. THE NAILS.

O GOD, who tookest upon thee the seed of Abraham, and in substance of our flesh wast nailed to the Cross; so bind us, we pray thee, to thyself by the bond of charity, that serving thee with constant love, we may through thy grace never be separated from thee; for thy mercies' sake. *Amen.*

17. THE PARTING OF HIS GARMENTS.

KEEP, O Lord, we pray thee, thy Church in perpetual peace; that we who know we have put on Christ, in our new creation at the font of baptism, may keep the unity of the faith undivided, and preserve the vestment of love for ever without harm; and that, being made partakers of the gifts of thy only begotten Son, we may also hereafter greatly rejoice in the full inheritance of thy saints in heaven; through the same Jesus Christ our Lord. *Amen.*

18. THE SEVEN REVILINGS.

CROWN us, O Lord, with the shield of thy good-will, and gird our loins with the buckler of thy truth, that being safely protected against the fiery darts of the devil, we may bear, with wholesome patience, the stings of evil tongues; and fall into no sin, neither make others to offend; for Jesus Christ's sake. *Amen.*

19. THE SEVEN WORDS OF CHRIST.

O GOD, who hast laid up an infinite treasure of wisdom, power and goodness, for the whole world, in the last words of thy only begotten Son, our Lord; give us grace so to keep and ponder them in our minds, that we may be able to hear him say this last word to us; Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: grant this, we beseech thee, through the same Christ our Lord. *Amen.*

20. THE PIERCED SIDE.

EVEN as there are many miseries of our body, O Lord, so also are there many mercies of thy heart; give us grace, we beseech thee, so to open to thee the depth of our pain, that thou mayest open to us the greater depth of thy pity; that so we may have proof of thy full salvation; through Jesus Christ our Lord. *Amen.*

21. THE FIVE WOUNDS.

O LOVER and Bridegroom of our souls, who hast laid up the riches of thy grace and power in the Sacraments of thy Church; grant that so often as it shall fall to any of us to partake of them, we may draw therefrom both mortification of sin and an abundant vigour of righteousness; to the praise of thy holy Name. *Amen.*

22. THE TAKING DOWN FROM THE CROSS.

O SACRED feast in which Christ is taken, the remembrance of his Passion cherished, and a pledge of the coming glory given to us! Hear, O Lord, we beseech thee, the prayers of thy Church, and send us thine aid, that we may both worthily receive the most holy Body of thy Son, and walk conformably to so great an honour all the days of our life; through the same thy Son our Lord. *Amen.*

23. THE ANOINTING.

O GOD, who didst put it into the heart of thy faithful servants to reverently anoint the precious body of thy only begotten Son, to his burial; grant to us thy unworthy servants, that we may never, in the course of our life, be destitute of the anointing of thy grace; and that before our death we may be fortified with the last sacraments of thy Church for the sake of Jesus Christ our Lord. *Amen.*

24. THE GUARDING OF THE SEPULCHRE.

KEEP watch, O Lord, we beseech thee, over our inward minds, and set on them the guard of unfailing devotion; that no sin may have dominion over us, nor any adversity be able to harm us, but that being always kept in safety by the protection of thy grace, we may ever rejoice in thy love; through Jesus Christ our Lord. *Amen.*

APPENDICES.

APPENDIX A.

A Summary of Duties for the Ministers at the Solemn Eucharist after Sarum or English Use.

A SUMMARY OF DUTIES OF TH
ACCORDING T

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Be*
Before Service.	Acolytes will vest as usual; and then prepare the Altar and Credence (supposing in the latter case there be no Greater Entrance with the Elements and Vessels); and light the Candles.	Will vest as usual. Thurifer will prepare Censer, Incense-Boat and Charcoal.	Clerk will pre Vestments, Sa Vessels, etc., and vest. Cross-Bearer and takes Cross its place.
Entrance for Procession.	Acolytes take up their Candles (already lighted), and follow Cross-Bearer into Choir. They stand back between Choir Stalls, leaving room for Thurifer and Ministers and facing east until the Procession starts.	Follow Acolytes and Cope-Boys, carrying the Censer and Incense-Boat. The Boat-Boy always walks and stands on the left hand of the Thurifer. Stand facing east just behind the Celebrant. Thurifer then holds up Censer, opened, to the Deacon, who puts in Incense. Boat-Boy presents Incense-Boat with spoon to Deacon, holding Boat in both hands.	Cross-Bearer the way (short into Choir; st back in centre bet Choir Stalls, facing until the Proce starts. Clerk follows Thu and stands a litt the right, and be the Deacon, until Procession starts.
In Procession.	At the first words of the Hymn bow, and turning inwards, follow the Cross-Bearer.	Bow and follow Acolytes.	Cross-Bearer the way. He as the Choir begin Hymn. He does bow to the Altar carrying the Cross
After the Procession.	On entering Choir they separate, and face inwards, till the Cele-	On entering Choir, they separate to allow Ministers to pass, then	Cross-Bearer s aside on entering to allow Ministe

MINISTERS AT A SOLEMN EUCHARIST, THE ENGLISH USE.

Sub-Deacon.	*Deacon.*	*Celebrant.*	
When vested (but without Maniple) will carry Sacred Vessels to Credence (presuming, in that case, that there be no Greater Entrance of these during Commandments). Then returns and may assist Celebrant to vest.	When vested, will see that the markers in Missal are correctly placed, and may assist Celebrant to vest.	Will vest as usual.	
PROCESSION.			
Follows Clerk into Choir. Stands facing east on left of Celebrant. Bows to Altar and turns round. Turns back to Altar with Celebrant after the Incense is blessed, bows, turns round again, and follows the Clerk.	Follows Sub-Deacon into Choir. Stands facing east on right of the Celebrant. Bows to Altar and turns round. Puts Incense into Censer, saying at the same time, "Sir, bid a Blessing." Turns back with Celebrant. Bows, turns again, and follows Sub-Deacon.	Follows Deacon into Choir. Stands in centre below Sanctuary-step. Bows to the Altar and turns round. Blesses Incense as usual. Intones "Let us proceed in Peace." Turns back, bows to Altar. Turns again and follows the Deacon.	*Cope-Boys* follow Acolytes into Choir. Stand back between them and the Thurifer, until the Procession starts. Bow when Priest bows. Turn to face each other. Wait till Clerk, Deacon and Sub-Deacon have passed. Then walk on each side of the Celebrant.
Follows the Clerk.	Follows the Sub-Deacon.	Follows the Deacon.	Cope-Boys walk on each side of the Celebrant.
Turns to left on entering Choir; when Celebrant arrives he	Same as Sub-Deacon, only turning to the right instead of	Goes straight to Sanctuary step to sing the Kyrie, Lord's	Cope-Boys release Cope at Choir Gate,

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Be*
	brant has passed them. They then turn to the east and stand behind Thurifer.	stand together facing east, behind the Clerk and in front of the Acolytes.	pass: then stand centre facing east. Clerk stands also, and then st behind Celebrant.
After the Collect.	After the Collect, they follow the Cross-Bearer to Vestry. But when the Cross is used at the Gospel, they leave the Cross-Bearer behind, and lead the way to the Vestry.	Follow Acolytes back to the Vestry.	Cross-Bearer e leads the way to Vestry, or if the be wanted at Gospel, waits till brant, etc., have out, then puts into its rest, and go to Vestry or Se Clerk follows Boys to Vestry.

AT T

At the Introit, etc. The Entrance.	**Acolytes**, with Candles, lead the way, through Choir-gates to centre of Choir. They then stand aside, and face inwards, leaving room for the Sacred Ministers to pass.	Follow the Acolytes carrying Censer and the Incense. They stand aside on entering the Choir to allow Ministers to pass, *i.e.* they stand to the west of the Acolytes.	Clerk and C Bearer (without C follow Thurifer Choir. They pas Thurifer and Acol and then stand to allow Ministe pass. When M ters have passed t they come togeth centre, follow brant into Sanct and go at once to seats, where stand facing nort
The Preparation of the Ministers.	When Ministers have passed they follow the Clerk and Cross-Bearer into Sanctuary. They stand still, holding their Candles in the rear, and a little to right and left of the Deacon and Sub-Deacon.	When Ministers have passed they follow Acolytes into Sanctuary and stand in centre, a little to the east of the Altar-rails, until the Preparation is finished.	
Censing the Altar.	When the Confession, etc., is ended and the Celebrant goes up to the Altar, they advance to the bottom of the Altar-steps, and	When Celebrant goes up to the Altar they follow, and standing on the Deacon's step, present the Censer and Incense-Boat	Remain in places.

Sub-Deacon.	*Deacon.*	*Celebrant.*	
rns and walks on his t to the Sanctuary ep.	the left at entering Choir.	Prayer, and timely Collect.	and follow close behind Celebrant, standing one on each side of Clerk and facing east.
Follows Clerk to stry.	Follows Sub-Deacon to Vestry.	Follows Deacon to Vestry.	

NTROIT, ETC.

Sub-Deacon follows erk or Thurifer (if erk is absent), into oir. On entering oir turns at once to t, and faces south til Celebrant arrives. en Sub-Deacon lks on his left hand to the Altar-steps.	Follows the Sub-Deacon. Same as Sub-Deacon, only turns to the right and north instead of left and facing south.	Follows Deacon. Goes straight up to Altar step (lowest of three).	Cope-Boys unvest, put on Surplice, and go into Choir.
Bows and says Pre-ration.	Bows and says Preparation.	Bows and begins the Preparation.	
Goes up to Altar on of Celebrant, gives the Book of the spels, closed, to kiss; n receives it again holds it until the	Goes up to Altar on right of Celebrant. When Celebrant has kissed the Gospel-Book the Deacon turns and puts Incense in Censer	Goes up to centre of Altar, which he kisses. Takes Gospel-Book, opens and kisses it. Gives it back to Sub-Deacon.	

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-*
	set down their Candles on the Deacon's step. They stand facing east, behind their respective Candles, with hands joined, or arms crossed on the breast. They are not required to move, from this point until the end of the Collects. *N.B.*—This is their normal position, unless otherwise directed.	to the Deacon, who puts Incense in and begs a Blessing from the Priest. Then the Thurifer closes the Censer and gives it to the Deacon. Then both bow, turn inwards, go down steps, and round to the Credence, where they stand facing north.	
Censing the Celebrant.		When the Celebrant has been censed, the Thurifer takes the Censer from the Deacon, and with the Boat-Boy goes out to the Vestry by the shortest way (*i.e.* behind the Altar).	

FROM THE "OUR FATHER" INCLUDING

Our Father, and Collect for Purity.	Stand as above.	Put Censer in its place, ready for use at the Gospel, and then return to their seats on the north side of Sanctuary, where they stand facing south.	Stand as abov
The Commandments.	Stand as above.		
The Greater Entrance.	Immediately after the First Command-		Immediately the First Com

Sub-Deacon.	*Deacon.*	*Celebrant.*
rth half of Altar has en censed. He must step back allow the Celebrant pass between him- f and the Altar. When the Celebrant s censed the north rt of the Altar, the b-Deacon places the spel-Book in the ntre, and at once es the shortest way the left hand of the eacon, who is standing front of sedilia and cing south side of tar.	and begs a Bless- ing. Then receives Censer from Thurifer, gives it to Celebrant. Takes Missal and Desk off the Altar. Goes down steps towards sedilia, and stands facing north. When the Celebrant goes back to the north part of the Altar, the Deacon goes up to the Epistle corner, sets down the Missal, and waits at the Epistle corner for the Priest to give him back the censer.	Blesses Incense. Receives Censer from Deacon and pro- ceeds to cense the Altar. *Censing thus :—* 3 swings to the Cross. 3 ,, in line between Cross and right-hand side of Altar, inner edge. 2 ,, beyond right-hand end of Altar. 3 ,, top surface, outer edge, re- turning to Cross. 3 ,, beyond Cross in line, inner edge, to left-hand side of Altar. 2 ,, beyond left-hand end of Altar. 3 ,, top surface, outer edge, back to Cross. 6 ,, along whole top frontal of Altar from left to right.
He bows with the eacon before and er the censing of e Celebrant. Then returns to his place the "Our Father," e.	Receives back Cen- ser, goes down steps on south, turns to- wards Celebrant, bows, censes him with three double swings, bows and gives Censer to Thurifer, who is stand- ing at his right hand. Then goes to his place behind and to the right of Celebrant.	When he arrives back at the Epistle corner he gives the Censer to the Deacon, who is waiting there. He stands facing south to be censed. Then turns east and begins the "Our Father."

HE COLLECT FOR THE DAY, REATER ENTRANCE.

Stands on lowest p, below and to the ht of Deacon.	Stands on second step, below and to right of Celebrant.	Stands facing east, halfway between centre and south corner of Altar.
Stands as above.	Turns by the left, with the Celebrant and faces partly west, thus Celebrant ♀ Deacon ♀	Turns by the right and faces west, with hands joined.

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-B*
In Ancient Sarum (for Acolytes after Introit). (*For the Clerk during Collect and Epistle.*) *Dr Frere's "Use of Sarum Consuetudinary," p.* 69.	ment has been said, bow to the Altar and go to the Vestry without Lights to fetch the Cruets, the Breads, the Towel and Basin; and let one carry solemnly the Bread in Box or Dish, the Wine and the water in their Cruets to the Credence or place where they are arranged for the Eucharistic Service: and let the other Candle-Bearer bring a Basin with water and Towel (for the Ablutions later). Then resuming their places before the Altar let them take their Lights and making reverence to the Altar turn round and meet the Clerk at whichever entrance to the Chancel he comes with the Sacred Vessels. Let them precede him to the entrance of the Sanctuary and there stand aside for him to pass between them on his way to the Credence. Let them then follow him in, but pause and remain at their place before the Altar, holding their Lights till the Clerk places the Burse upon the Altar, when they set them down and stand facing east.		ment has been the Clerk bows returns to Vestry then assumes Humeral Veil and hands muffled. in takes the C with reverence t place prearrange ministration (the dence): upon Chalice let ther placed the Purificator, Pall, Veil and Let him carry slowly and with s uity to the Cl Gates, and follow Acolytes, who him there with Tapers (he must them time to do let him pass be them at the ent to Sanctuary and ing to right go st to Credence, whe leaves the S Vessels. Let him divest himself o Humeral Veil, down near the dence, and takin Burse in both h let him carry Burse to the passing round t front, and makin verence before h cends to the c Let him hold the before his face, carries it, and le place it in the of the Altar again central space c table or Cross. him then kiss Altar, and retu the Credence wh stands.
Collects.	Stand as above. After last Collect come together to the	Stand facing south.	Towards end o Collect Clerk go the Credence fo

Sub-Deacon.	*Deacon.*	*Celebrant.*
Stands directly behind the Celebrant on lowest step.	Stands directly behind Celebrant. After last Collect	Faces east, with hands extended. After last Collect

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bea*
	centre, bow, and go to their seats.		Epistle-Book, wh he takes round to front of the Altar, give to the Sub-Deac
			TH
The Epistle.	Sit down.	When Epistle begins go to Vestry, and get Censer ready.	Clerk assists C brant and Deacon sit, then goes to place and sits do Cross-Bearer sits do
			DURING TH
The Gradual.	Remain seated until Deacon goes up to Altar. As the Deacon rises, they rise, go first to centre and bow, then stand by Candles.	After the Hymn is begun they return to the Sanctuary, so as to reach the centre in time to follow the Deacon, when he goes up to the Altar.	Clerk receiv Epistle-Book from S Deacon, takes it Credence, bowing the Celebrant Deacon as he passes Clerk remains at Credence to assist S Deacon in prepar the Oblation. Retu to his seat, and necessary assists S Deacon to sit.
Blessing the Incense.		They present Censer and Incense to Deacon as before.	When Celebrant r they both stand their places.
Censing Gospel, Book, and Blessing of Deacon.		Wait while Book is censed, then Thurifer receives Censer, turns and goes down to the floor, and stands behind Sub-Deacon. When procession starts, they follow the Acolytes.	If the Cross is to used for the Gos Cross-Bearer goes the Cross, when Thurifer goes up steps to the Altar. carries Cross round the centre of San ary, and stands fa east.

Sub-Deacon.	*Deacon.*	*Celebrant.*
At the end of last Collect, bows and goes to Choir Gate to read Epistle; receives Book from Clerk as he goes.	goes with Celebrant to sedilia, and helps in arranging the Chasuble before seating himself.	goes to sedilia by the shortest way.
EPISTLE.		
Sings the Epistle facing west, either from its own lectern or at the Choir Gates.	Assists Celebrant to sit as above and then sits down.	Sits down.
GRADUAL.		
Returns to the Sanctuary. Bows to Altar: gives book to Clerk and goes to Credence. Bows to Celebrant and Deacon as he passes. Prepares Oblation, taking water to Celebrant to be blessed. Then if time allows goes and sits down.	Towards end of Sequence, the Deacon rises, bows to Celebrant, goes straight to south front of Altar. Removes the Missal to other end. Moves Gospel-Book a little to the right. Spreads Corporal.	As the Deacon spreads Corporal he rises and goes up to the south part of footpace.
When Celebrant rises Sub-Deacon also rises and goes straight to his step, where he waits in the centre, somewhat towards the north, facing east. If he has not had time to sit down he goes straight from the Credence.	Then turns, puts Incense in Censer and begs a Blessing.	Blesses Incense.
	He then censes the centre of Altar and Gospel-Book with three swings. Gives Censer to Thurifer. Takes up the Gospel-Book. Asks a Blessing from Celebrant.	Blesses the Deacon and turns to the east, where he stands till the Deacon has begun the Gospel, when he turns towards the Gospel.

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bear*
The Gospel Procession.	When the Celebrant is blessing the Deacon they take up their Candles. They bow, turn inwards, and then lead the way to the place where the Gospel is to be read. On Greater Days when the Cross is used they follow the Cross-Bearer.	They move a little to their left when they reach the Choir seats, and stand behind the Deacon facing north.	When the Deac bows and turns come down the ste the Cross-Bearer tur and leads the way the place where t Gospel is read. He turns off to t right, and stands cl to the Choir Stalls f ing south, behind t Sub-Deacon.
The Gospel.	Stand one on each side of the Sub-Deacon, facing him and holding their candles. *N.B.*—They do not bow nor make the Sign of the Cross at "Glory be to Thee."	Stands behind the Deacon and swings Censer gently and slowly. Boy stands, with Boat, on his left.	Cross-Bearer, if Cr is used, stands betwe Sub-Deacon and t Choir Stalls, fac south. Clerk turns and fa Deacon, while he singing Gospel.
The Return to the Altar.	Return as they came and set down Candles. Remain standing behind them during the Creed.	Follow Acolytes as far as the centre of the Sanctuary: they stand aside to allow Deacon and Sub-Deacon to pass; then they bow and go to Vestry. Put Censer in place, and return to their seats; face east for Creed.	Cross-Bearer, if Cr is used, leads the w to Altar-step; g aside to allow Dea to pass; then p down Cross and g to place for Creed. Clerk goes to cen to take Gospel-Bo from Sub-Deacon, a the Celebrant kissed it. Returns to his pl or remains at Crede for Creed.
Creed.			

GOSPEL.

Sub-Deacon.	*Deacon.*	*Celebrant.*	
Bows and turns with the Deacon, and follows Thurifer to the place where the Gospel is to be sung.	Bows, turns and goes down steps, follows the Sub-Deacon to the place where the Gospel is to be sung (and carrying the Text solemnly, as it were, upon his left hand).		
Stands in front of Cross-Bearer in central front of Cantor Choir Stalls, facing south, holds Book with both hands, resting top of Book on his head.	Stands facing the Sub-Deacon.	Stands turned towards the Gospel.	Note.—*All kneel at the end of the Gospel on Christmas, Epiphany and when the Passion is read.*
Closes Book and holds it for Deacon to kiss: carries it back as far as his own step at the Altar. Gives it to Deacon. Receives it back again. Gives it back to Clerk. Goes up to left of Celebrant.	Kisses the closed Book. Follows Sub-Deacon to Altar; at foot of Altar takes Book from Sub-Deacon, and carries it to the Celebrant who kisses it, closed, and gives it back. Deacon returns Book to Sub-Deacon and then stands on the right of Celebrant. (*According to Ancient Sarum the Celebrant was censed here by the Deacon.*)	Moves to centre of the footpace. Faces east. Intones first clause of Creed. Receives the Gospel-Book from Deacon; kisses it, and gives it back. Stands facing east with hands joined, during Creed. (*Excepting if and while he be censed by the Deacon.*) "*Consuetudinary*," *p.* 75.	Note.—*All Ministers bow and genuflect with the Celebrant during the Creed and at all other times.* Note.—*If at any unusual time, the Sacred Ministers sit during the Creed, all the others sit also. Let this, however, only be done exceptionally and for good reason.*

SERMON PRECEDED BY NOTICE
THE BIDDIN

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bear*
Notices, Requests for Prayer, Bidding Prayer, Sermon.	When the Ministers turn to come down steps, they come together, bow and go to the sedilia, where they assist the Deacon and Sub-Deacon to sit. Then go to their own seats, and sit down.	Sit during Sermon. Do not sit down until the Celebrant sits.	Sit down when Celebrant does so. Clerk will br Notice-Book, Ban Book, etc., to Deacon unless Notices are to be giv from the pulpit. Cross-Bearer has further duties u the end of the serv

AT TH

Offertory.	When the Celebrant rises, they rise and go to the south end of the Altar. They stand in front of the Credence, but they take care not to get there until the Sub-Deacon has removed the Vessels.	Towards end of Sermon, they go to Vestry, and get ready Censer and Incense. As soon as they are ready, they return to Sanctuary and stand in the centre.	Clerk goes to Credence as soon Sacred Ministers h left the sedilia, to as the Sub-Deacon take the Chalice Paten.
Censing the Oblation.		When the Celebrant has taken Chalice from Deacon, they go up and stand behind Celebrant and Deacon. When the Deacon turns round, Thurifer presents Censer as before. When blessed the Thurifer gives it to Deacon, and both go down steps and stand on the floor, at the south end	Clerk remains Credence until he been censed. Cross-Bearer rem where he was.

ETC., AND, WHERE IT IS ALLOWED, PRAYER.

Sub-Deacon.	*Deacon.*	*Celebrant.*	
At end of the Creed bow and turn round. If Celebrant gives out Notices the Sub-Deacon remains standing on his right, facing west. Comes down steps, turns and bows with Celebrant, and goes to sedilia. He then assists Celebrant to sit, and seats himself with the help of the 1st Acolyte.	At end of the Creed, bow and turn round. If the Celebrant gives out Notices Deacon remains at his left hand in same direction. Receives Banns-Book from Clerk and hands them to Celebrant, and back again. Comes down step, etc., with Celebrant and Sub-Deacon. Is assisted to sit down by 2nd Acolyte.	Bow and turn round. Gives out notices, etc., which he receives from Deacon, unless they are announced from pulpit. Comes down steps. Turns and bows. Then turns and follows Deacon to sedilia and sits down.	Note. — *If one of the Ministers is to preach, he will say the Creed silently, and go to the Vestry to remove Maniple and Vestment.*

OFFERTORY.

Sub-Deacon goes straight to the Credence When the Celebrant has read the Offertory sentence, the Sub-Deacon brings the Vessels to the Deacon at the Epistle corner. *N.B.* — The Sub-Deacon does not place the Vessels on the Altar.	Goes in front of the Celebrant to the footpace. Bows. Stands on right of Celebrant. He receives the Vessels from Sub-Deacon: and sets them down in front of himself. He gives Celebrant first the Paten and secondly the Chalice; and then lays the Purificator, near the Epistle corner, upon Altar; covering the Chalice with Pall.	Goes to centre of footpace. Bows and reads Offertory Sentence. Receives 1st, Paten, 2nd, Chalice, from the Deacon, and makes the Oblation as usual.	
He then goes down the steps to the south and stands facing north, until the Celebrant has been censed. He bows when Deacon bows at censing of the Celebrant.	Turns at once, puts Incense in Censer and begs a Blessing. Takes Censer from Thurifer and gives it to Celebrant. Puts his hand on the foot of Chalice to steady it during censing. Takes the Censer from Celebrant, goes down steps to south,	When he has placed Paten again on Corporal, he turns and blesses the Incense. Takes Censer from Deacon. Stands facing south to be censed. Bows to Deacon before and after his censing.	

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Be*
		of the Altar, on the right of Sub-Deacon. They leave room for the Deacon to stand when censing the Priest.	
Censing the Sanctuary; and the Lavatory or Lavabo.	When Celebrant has been censed, they take Basin, Cruet, and Towel for the Lavabo. Acolyte 1 carries Towel in both hands. Acolyte 2 carries Dish and Cruet to the Sub-Deacon. They then replace these on Credence and wait there to be censed.	When Deacon has started to go round the Altar, they move round to the front, and stand on floor behind and to right of Sub-Deacon's place. When Deacon has returned the Censer they go to south end of Altar-steps, and face Deacon and Sub-Deacon. Thurifer first censes Deacon, and secondly Sub-Deacon, with two double swings. Both Thurifer and Boy bow before and after each censing.	Cross-Bearer rem where he was.
Censing of the Clerk and Acolytes.	They are censed immediately after the Clerk, each by himself. They bow separately, before and after their own censing, but the Thurifer only bows once, before censing the Clerk, and again after censing the 2nd Acolyte.	They wheel to their right and make one bow to the Clerk and Acolytes which the Clerk only returns. They cense each separately with one single swing. They bow again to all three, The 2nd Acolyte returns this bow. Thurifer does not bow to each individual.	When the Deacon has been ce the Thurifer will c the Clerk. The Clerk bows fore and after h censed, but the Th fer does not bo second time, unti has censed the Acolyte. When the Thu goes to cense Choi Clerk goes to his p at the south- corner of the A steps, near the Go
Presentation of the Alms: and Censing of Choir and People.	While Choir and People are being censed, the 2nd Acolyte will go to the Altar-rails, and receive the Alms Dish from one of the Servers, who is in Choir; takes it to Sub-Deacon, and	The Thurifer and Boy turn and go round to the centre of Sanctuary, bow to the Altar, and go to middle of Choir; standing between the Choir Stalls let them face and cense first any Clergy	

Sub-Deacon.	*Deacon.*	*Celebrant.*	
	and, standing between Sub-Deacon and Thurifer, censes the Celebrant with three double swings. Bows before and after censing.		
Sub-Deacon goes up to Epistle corner, and, taking Dish and Cruet from the Acolyte, ministers the Lavabo. He then returns to his own place behind Celebrant. He does not move when Deacon is censed, but, immediately after that, turns to right, and is censed, bowing before and after. He then turns to face the east until the Alms Dish is brought him.	Then Deacon goes "in plano" round the Altar, censing as he goes, making a full circuit if it be possible. On arriving in the front again he stops on the right of the Sub-Deacon, and on the same step gives the Censer to the Thurifer, goes to his own place, and turns to the south to be censed. Then he turns east and waits for Alms Dish.	Celebrant to south end of footpace for Lavabo. Then returns to centre and waits there.	
Acolyte No. 2 will bring Alms Dish to the Sub-Deacon, who will carry it up to right of Deacon, give it to him, and step back into his place again.	Receives Alms Dish from Sub-Deacon, carries it up to right hand of Celebrant, and gives it to him. He then waits to take it from him again, and gives it to the 1st Acolyte, who is waiting	Receives Alms Dish from Deacon. Places it on Altar. Returns it to Deacon.	Note.—*The senior Server, or, if none, a Choirman, will collect Alms at Choir Gate and take Dish to Acolyte 2.*

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bear*
	then goes at once to his place by his Candle. The 1st Acolyte will wait at the south end of the Altar to receive the Alms Dish from Deacon, put it on Credence, and also return to his place.	there each in order and then the Choir on the south side: with a bow before and after: likewise Clergy and then Choir on the north. Be it noted, each of the Clergy in turn with double swing; the Choir together, first the south then the north, with one single swing each. (If it is permissible here to cense the People, let the Thurifer and Boat-Boy advance to the Choir Gates and cense, first the south (men's) side, and then the north (women's) side: bowing before and after each; and giving each one single swing.) Then they wheel round, bow to the Altar and go out to Vestry. Let them empty Censer into pail of water, and put it with the Incense-Boat away. They then return to their seats.	

PRAYER FOR THE CHURC

Prayer for the Church Militant.	Stand facing east, with hands joined.	Stand facing south, with hands joined.	Stand with han joined. Clerk facing east. Cross-Bearer in fr of his seat, faci north.
The Invitation.	Stand facing east, with hands joined.	Stand facing south, with hands joined.	Stand with han joined. Clerk facing east. Cross-Bearer in fr of his seat, faci north.

Sub-Deacon.	*Deacon.*	*Celebrant.*	
	at the south end of the Altar. Then goes back to his place behind the Celebrant.	Faces east, ready to begin the Prayer for the Church.	*He may have to hand it over the rails if the Thurifer be standing at the entrance to the Sanctuary.*

TO BENEDICTUS.

Stands behind Deacon, facing east.	Stands behind Celebrant, facing east.	Stands at the centre of the Altar, facing east, and with hands apart.	Note.—*All Ministers will kneel and stand, when the Deacon does so; and will bow and genuflect when the Celebrant does so.*
Moves a little to the left as the Celebrant turns, and remains facing east.	Moves to the right and turns with the Celebrant, half-way.	Turns to face west with hands joined.	

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bear*
Confession and Absolution.	Kneel in their places.	Same as Acolytes.	Same as Acolytes.
The Comfortable Words.	Stand as before.	Stand as before.	Stand as before.
The Preface.	Stand as before till the end of the Preface.	Stand as before.	Stand as before.
Sanctus.	Come together in centre behind Celebrant, leaving the Candles where they are. Bend forward with bowed heads, and hands crossed on breast. They remain here till after the Priests' Communion.	Remain standing in their places, and bow as the Acolytes do.	Same as Thurifer, b Clerk will strike t Gong three times.
Benedictus.	Stand upright with hands crossed.	Same as Acolytes.	Same as Acolytes.
Prayer of Humble Access.	Kneel as for the Confession.	Same as Acolytes.	Same as Acolytes.

THE CONSECRATIO

Prayer of Consecration.	Stand as for Benedictus until Celebrant says, "Who in the same night," when they incline as at the Sanctus.	Same as Acolytes.	Same as Acolytes. Clerk strikes Go as the Celebrant ge flects after the Co secration of the H and the Chalice (th strokes each time).

Sub-Deacon.	*Deacon.*	*Celebrant.*
Kneels where he is standing on his own step.	Kneels on his own step and begins Confession.	Turns east, and stands for the Confession.
Stands up.	Stands and turns, as before, with Celebrant.	Stands and turns west for the Absolution and for the Comfortable Words.
Stands behind Deacon, for Preface.	Stands behind Celebrant for Preface.	Turns east with hands apart for Preface.
At the last words of Preface moves up to the left of Celebrant. Inclines towards Cross during Sanctus (with hands joined, not resting on Altar). Says Sanctus with Celebrant.	At the last words of Preface moves up (keeping time with Sub-Deacon) to right of Priest. Inclines in the same manner as Sub-Deacon. Says Sanctus with Celebrant.	Says the Sanctus (with hands joined, on the Altar-edge).
Says Benedictus and makes sign of the Cross, standing straight up.	Same as Sub-Deacon.	Stands erect and says Benedictus. Makes sign of Cross.
As soon as the Celebrant has made the sign of the Cross, the Sub-Deacon bows, and goes back to his place behind the Deacon.	Same as Sub-Deacon. (*N.B.*—They do not wait at Altar until the Choir sings Benedictus, but go to their places as soon as the Celebrant has said it.)	Then proceeds with his private devotions while the Choir sing.
Kneels on his own step behind the Celebrant.	Kneels on edge of the top step on right of Celebrant.	Kneels in centre of footpace, with hands joined, and resting on edge of Altar.

AND COMMUNION.

Stands with arms crossed on his own step in line with the Celebrant. Inclines profoundly during the Consecration. Genuflects when the Celebrant does so.	Stands on his own step a little to the right of the Celebrant. When the Celebrant replaces the Host on Paten, genuflects with him, and, rising, goes up to the footpace, on his right hand, and uncovers Chalice. After the Consecration genu-	Says the Prayer of Consecration, performing the manual acts and genuflections as directed. If he says the Canon the Celebrant genuflects again after the Elevation at the words, "world without end," as also at all points	*The exact mode of the Sarum inclination or genuflection seems to have been a lowly reverence bringing the right knee to the centre or calf*

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bearer*
Communion of the Celebrant.	When the Celebrant has communicated himself with the Chalice, they genuflect and go to north and south of the Sanctuary, and stand facing each other.	Remain in their places.	Same as Thurifer.
The Communion of the People.	Genuflect when Celebrant does so, and also when the Blessed Sacrament passes them. When Celebrant and Deacon return to Altar, they come together in centre, genuflect, and go to their places by the Candles, where they stand as before.	Genuflect as the Blessed Sacrament passes them.	Same as Thurifer.

FROM THE LORD'S PRAYE

The Lord's Prayer and Prayer of Oblation.	Stand facing east with hands joined (or arms crossed).	Stand as at Benedictus.	Stand as at Ben dictus.
The "Gloria in Excelsis.	Stand as above and bow when the Celebrant does so.	Same as Acolytes.	Same as Acolytes.

Sub-Deacon.	*Deacon.*	*Celebrant.*	
	flects again with Celebrant and covers the Chalice. Stands back a little to allow the Celebrant to extend his arms at "unde et memores," and waits on the footpace to assist in uncovering and covering the Chalice as required.	so required by the Canon, *e.g.* before and after the Fraction, the Commixture, and the Communion. Makes Act of Thanksgiving.	*of the left leg.* (*See "Notes on Ceremonial," p.* 93, *also p.* 184): *and this with bowed head.*
	Genuflects when the Celebrant does so.	Genuflects before and after giving the Chalice to Deacon. Takes Paten or Ciborium and goes to communicate the People.	
When Celebrant turns to give the Chalice to the Deacon, the Sub-Deacon genuflects and goes to the north of the Altar-steps, stands facing south.	Genuflects before taking Chalice. Follows Celebrant.		
When Deacon has returned to Altar, he genuflects, and returns to his place, where he genuflects again.	Returns to Altar, gives Chalice to Celebrant, covers Paten and Chalice with Pall. Genuflects with Celebrant, and goes to his place, where he genuflects again.	When all are communicated, the Celebrant returns to Altar, sets down Paten and Chalice, and genuflects when Deacon has covered the Chalice.	

TO THE BLESSING.

Stands in his place behind Deacon.	Stands in his place behind Celebrant.	Stands in centre of footpace, facing east, with hands extended, both for the Lord's Prayer and for the Prayer of Oblation.	
When Celebrant has intoned the "Gloria," he genuflects and goes up to his left hand. Bows with Celebrant.	Same as Sub-Deacon, going to the right of the Celebrant.	Extends and then joins hands as he intones the "Gloria." Bows at "we praise Thee," "Jesus Christ," "receive our Prayer"; and at the end when he makes sign of Cross.	

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bearer*
The Blessing.	Kneel as for the Confession.	Same as Acolytes.	Same as Acolytes.

THE ABLUTIONS ANI

The Ablutions.	Rise and go to centre, genuflect there and go to Credence. Acolyte 1 takes both Cruets, and faces north, ready to give them to the Sub-Deacon. Acolyte 2 takes Chalice-Veil in both hands (with inside next to him); when Celebrant has taken 1st Ablution, Acolyte 2 goes round to the left of the Deacon and stands on the Deacon's step. When the Sub-Deacon has given back Cruets, Acolyte 1 puts them down, and goes and stands by his candle. When the Deacon takes the Chalice-Veil, Acolyte 2 does as Acolyte 1. When the Sub-Deacon goes with the vessels to the Credence the Acolytes take up their Candles, go to centre of Sanctuary, and stand one on each side of Thurifer and Boat-Boy. When Sacred Ministers bow at bottom of steps, the Acolytes bow, and lead the way to Vestry.	Stand in their places. When Sub-Deacon has removed the Vessels, they go and stand in the centre of Sanctuary, between the Candle-Bearers. The Boat-Boy should stand on right of Thurifer, so that he is in his place, when they turn round. When the Acolytes bow and turn, they do the same and follow them to Vestry.	Clerk rises, genu flects, and goes to the Credence. Cross-Bearer same a Thurifer. Clerk superintend the Acolytes. Assists Sub-Deaco to set down Vessels. Goes to centre o Sanctuary, where he i joined by Cross-Bearer The Cross-Bearer does not carry the Cross. They stand between the Thurifer and the Altar-step. Same as Acolytes and follow the Thurifer to Vestry.

Sub-Deacon.	*Deacon.*	*Celebrant.*
At end of "Gloria," genuflects with Celebrants and retires to his place. Kneels on the Deacon's step.	Same as Sub-Deacon. Kneels on footpace to the right of the Celebrant.	Genuflects and turns to give the Blessing.

RETURN TO THE VESTRY.

Remains kneeling until the Celebrant genuflects. Rises, genuflects, and goes to Epistle corner of Altar. Receives Cruets from the Acolytes, having given the Ablutions, he returns the Cruets to the Acolytes. Assists Celebrant to dry the Vessels. Then goes to his place behind the Celebrant on his own step. Receives the Vessels from Deacon. Carries them to Credence, where Clerk assists to put them down. Then goes round to left of Celebrant and closes the Missal. Bows and turns with Celebrant, and goes down steps. Turns and bows again. Turns and follows Clerk to Vestry.	Remains kneeling until Celebrant genuflects, then rises, genuflects, and goes to right of Celebrant. Removes the Pall. When Celebrant has consumed what remains of the Blessed Sacrament, steps back to allow Celebrant to pass to the Epistle corner. Then goes to centre and folds Corporal, which he puts in Burse. Celebrant passes Vessels to him. Takes Veil from Acolyte and covers the Vessels. Takes them up and hands them to the Sub-Deacon. Then steps back to allow Celebrant to return to his place, and goes up on his right hand. Same as Sub-Deacon. Follows Sub-Deacon to Vestry.	Turns back to Altar, genuflects, and consumes what remains of both Species without further genuflections. Then goes, carrying the Chalice and Paten, to the Epistle corner, and takes the Ablutions as usual. Passes Chalice and Paten to Deacon. When Deacon has given the Vessels to Sub-Deacon, the Celebrant goes back to the centre. When Sub-Deacon has returned from Credence, Celebrant bows, turns and goes down steps, turns again and bows, and then follows Deacon to the Vestry, saying the last Gospel as he goes.

IN THI

	Acolytes.	*Thurifer and Boat-Boy.*	*Clerk and Cross-Bearer*
	Stand holding Candles behind Celebrant until Prayer is said. Then put down and extinguish Candles. Assist Deacon and Sub-Deacon to unvest. Then extinguish Altar-lights, bring back Missal, Cruets, etc. Cover Altar. Unvest.	Stand aside for Ministers to pass. Wait for Prayer to be said, then unvest. Put Censer, etc., away if not already done.	Stand for the Prayer Cross-Bearer then returns, and brings in the Cross, which he puts away and then unvests. Clerk superintends the proceeding generally, and, when the Celebrant has examined them, puts away the Vessels.

TO THI

N.B.—Churches that are able to adopt the English use would be the more perfectly helped in exactitude and in understanding by a shelf of books for liturgical reference, say under the care of the Sacristan, such as—

Principles of Religious Ceremonial, Dr W. H. Frere. Longmans.

The Library of Liturgiology (whole set if possible), edited Vernon Staley. De La More Press. Including Dr F. E. Warren's translation of the Sarum Missal.

Notes on Ceremonial, by H. C. Morse. Pickering.

The Parson's Handbook, by Dr Percy Dearmer.

All Alcuin Club Publications procurable.

Divine Worship in England, Thirteenth and Fourteenth Centuries, by J. D. Chambers.

VESTRY.

Sub-Deacon.	*Deacon.*	*Celebrant.*
After the Prayer, ssists Celebrant to nvest. Then goes back to anctuary and brings n the Sacred Vessels. Then unvests.	Assists the Celebrant to unvest. Then does so himself.	Says Prayer. Unvests. Examines, and, if necessary, cleanses Vessels. Goes into Church for his Thanksgiving.

LORY OF GOD.

Liturgy and Ritual of the Celtic Church, Dr F. E. Warren.
The Church of our Fathers, 4 vols., Dr Daniel Rock.
History of the Holy Eucharist in Great Britain, by Father Bridgett.
The Use of Sarum, 2 vols., Latin text, edited Dr Frere.
The Sarum Missal, Dr J. Wickham Legg (Latin text).
The Sarum Missal, Burntisland edition (Latin), by F. H. Dickinson.
The Henry Bradshaw Society Texts, whatever vols. possible.
Missals of York, Hereford, Exeter, Westminster, and Canterbury are valuable.
The English Churchman's Kalendar (Mowbray) for continual reference.

APPENDIX B.

The Canon of the Holy Sacrifice,

TRANSLATED FROM THE SARUM MISSAL FOR PRIVATE DEVOTION, AND AS MAY BE USED PREFERABLY TO THE FOREGOING, BEFORE AND AFTER THE PRAYER OF CONSECRATION, IN THE ENGLISH USE.

THE CANON OF THE HOLY SACRIFICE AFTER THE ANCIENT ENGLISH USE OF SARUM

TE IGITUR.

THEE, therefore, O most merciful Father, through Jesus Christ, thy Son, our Lord, we humbly pray, *the priest shall remain bowed until he say*, and entreat; *here raising himself let him kiss the Altar on the right of the sacrifice, saying*, that thou mayest accept, and bless, *here the priest shall make three crosses over the Chalice and Bread, saying*,

these ✠ gifts,
these ✠ duties,
these sacrifices, holy ✠
and inviolate,

having made the signs over the Chalice, he shall raise his hands, saying, which we offer unto thee, in the first place, for thy holy Catholic Church, that thou wouldest be pleased to keep it in peace, to preserve, unite, and govern it, throughout the whole world, together with thy servants, our Metropolitan, *N* . . ., our Bishop, *N* . . ., *that is, the Bishop of the Diocese*, and our King, *N* . . ., *these aforesaid to be personally named*, also all orthodox believers and worshippers of Catholic and Apostolic faith.

MEMENTO DOMINE.

Here he shall pray, mindfully, for the Living. In which prayer, a due order of Christian love should be observed. If time permit, let the Priest make his prayer fivefold; firstly, for himself; secondly, for his father and mother, as well natural as spiritual, and for other relations; thirdly, for his special friends, parishioners and otherwise; fourthly, for all persons present; fifthly, for all Christian people; and here the Priest may commend all his friends to God. I advise, however, that none should linger, at this point, overmuch, both on account of possible spiritual distraction, and of any advantage that might be taken by evil angels, as well as on account of other perils.

BE mindful, O Lord, of thy servants and of thy handmaidens, *N* . . . and *N* . . ., and all here present, whose faith has been tried and whose devotion is known to thee; for whom we offer unto thee, or who themselves are offering, this sacrifice of praise, for themselves and for all that is theirs, for the redemption of their souls, for the hope of salvation and of their safety, and who now make their vows unto thee, the eternal, living, and true God.

COMMUNICANTES.

UNITED in communion with, and reverently commemorating, in the first place, *making reverent inclination, briefly as he says*, the glorious and ever Virgin Mary, Mother of our God and Lord Jesus Christ, and, moreover, thy blessed Apostles and Martyrs (Peter and Paul, Andrew, James, John, Thomas, James, Philip,

Bartholomew, Matthew, Simon and Thaddæus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian), and all thy Saints, by whose merits and prayers do thou grant that, in all things, we may be fortified with the help of thy protection; through the same Christ our Lord. *Amen.*

Here let the Priest regard the Host with great reverence, saying,

HANC IGITUR.

THIS oblation, therefore, of our bounden service, but also of thy whole family we beseech thee, O Lord, graciously to accept; and do thou order our days in thy peace, and command that we be delivered from eternal ruin, and be numbered in the flock of thine elect; through Christ our Lord. *Amen.*

Here let him again regard the Host, saying,

QUAM OBLATIONEM.

WHICH oblation, we do beseech thee, Almighty God, that thou wouldest vouchsafe, *here let him make three crosses over the Sacrifice, while he says,*

to make ✠ blessed,
✠ approved,
✠ ratified,

reasonable and acceptable, in all respects, that it may become to us, *here he shall make a cross over the Bread, saying,* ✠ the Body, *also over the Chalice,* and ✠ the Blood, *with joined hands, let him say,* of thy most dearly beloved Son, Jesus Christ our Lord.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following:

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. *Amen.*

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth:

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be

partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, * took Bread; and, when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ **this is my Body which is given for you:** Do this in remembrance of me. Likewise after supper he § took the Cup: and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for **this is my Blood of the New Testament, which is shed for you and for many for the remission of sins:** Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Here let him replace the Chalice, and lest any particles adhere to his fingers, let him rub them over the Chalice and then cover it. He shall next extend his arms in the form of a cross (fingers joined), until the words "gifts and of thy bounties", saying,

UNDE ET MEMORES.

WHEREFORE, O Lord, we thy servants, together with thy holy people, having in remembrance the blessed Passion of the same thy Son Christ our Lord God, as also both the Resurrection from the dead, and the glorious Ascension into heaven, do offer unto thine excellent Majesty of thy gifts and of thy bounties.

Here five crosses shall be made, but the three first crosses over both Host and Chalice, saying,

✠ a pure offering,
✠ a holy offering,
✠ an offering without spot,

the fourth over the Bread, while he says,

✠ the holy Bread of the eternal life;

the fifth over the Chalice, while he says,

✠ and the Cup of the everlasting salvation.

Upon which do thou deign to look with favourable and benign countenance, and to accept them, even as thou hast deigned to accept the gifts of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and which thy high priest, Melchizedek, offered unto thee, a holy sacrifice, an offering most pure.

Here let the Priest say the Supplices te Rogamus, *with body inclined and hands crossed, until the words "by participation at this Altar"; then let him raise himself, kissing the Altar on the right of the Sacrifice, and let him make the sign of the Cross over the Host and Chalice, also on his face, the while he saith, "all heavenly benediction."*

SUPPLICES TE ROGAMUS.

WE humbly beseech thee, Almighty God, command that these be carried by the hand of thy holy Angel to thine Altar on high, in the presence of thy divine Majesty, that as many soever of us, *here raising himself, let him kiss the Altar on the right of the Sacrifice, saying,* as by participation at this altar, shall receive the most holy ✠ Body of thy Son, *here he shall make the sign of the Cross over the Host, and, afterwards, over the Chalice, saying,* and ✠ Blood, may be filled with all heavenly ✠ benediction, *here signing himself,* and with grace; through the same Christ our Lord. *Amen.*

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* *Here the Priest is to take the Paten into his hands.*

† *And here to break the Bread.*

‡ *And here to lay his hand upon all the Bread.*

§ *Here he is to take the Cup into his hand.*

‖ *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

Here let him pray for the departed.

MEMENTO ETIAM.

BE mindful, also, O Lord, of the souls of thy servants and handmaidens *N*... and *N*..., who have gone before us with the sign of faith and who sleep the sleep of peace; to them, O Lord, and to all who rest in Christ, grant, we beseech thee, a place of refreshment, of light and of peace; through the same Christ our Lord. *Amen.*

Here he shall smite his breast once, saying,

NOBIS QUOQUE PECCATORIBUS.

TO us also, thy sinful servants, who trust in the multitude of thy mercies, vouchsafe to give some part and fellowship with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with All thy Saints, into whose company we beseech thee to admit us, not in sheer reckoning of merit, but in free bounty of thy grace, through Christ our Lord, *Amen is not said*, by whom thou dost ever create ✠, hallow ✠, quicken ✠, bless and bestow upon us all these good things. *Having signed the Chalice thrice, let the Priest here uncover the Chalice, and make the sign of the Cross with the Host five times. First, beyond the Chalice on both sides; secondly, equal to the Chalice (from lip to lip); thirdly, within the Chalice; fourthly, just as the first; fifthly, before the Chalice.*

Through ✠ whom, and with ✠ whom, and in ✠ whom, unto thee ✠ O God the Father Almighty, in the unity ✠ of the Holy Ghost be all honour and glory,

Here the Priest covers the Chalice and holds his hands upon the Altar until Our Father *is said, saying,*

world without end. *Amen.*

Let us pray.

Taught by salutary precepts, and after the manner of the Divine Institution, we are bold to say,

here the Deacon receives the Paten and holds it up uncovered with his arm extended on the right of the Priest until "Give peace, etc." Here the Priest raises his hands, saying,

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation,

℟. But deliver us from evil.

Priest privately,

Amen.

LIBERA NOS, QUÆSUMUS.

DELIVER us, O Lord, we beseech thee, from all evils, past, present, and to come; and at the intercession of the blessed and glorious and ever Virgin Mary, and of thy blessed apostles, Peter and Paul, and Andrew, with All Saints,

here the Deacon hands the Paten to the Priest, kissing his hand: and the Priest kisses the Paten: afterwards he places it to the left eye, next to the right; then he makes a Cross with the Paten beyond the head, and then replaces it in position, saying,

be gracious unto us, and give peace in our days, that aided by the help of thy lovingkindness we may be ever both free from sin and safe from all disquiet,

here he uncovers the Chalice, and takes the Body with an inclination; placing It across the bowl of the Chalice and holding It between his thumb and forefingers, let him break

It into three parts: the First Fraction, while he says, through the same thy Son, Jesus Christ our Lord, *and the Second Fraction,* who liveth and reigneth with thee in the unity of the Holy Ghost, God, *here he holds the two Broken Pieces in his left hand, and the third Broken Piece in the right hand over the top of the Chalice, saying, thus, aloud,* world without end. ℟. *Amen.*

Here let him make three Crosses within the Chalice, with the Third Particle of the Host, saying,

The Peace of the Lord ✠ be always ✠ with ✠ you.

℟. And with thy spirit.

When the Agnus Dei *is said, let the Deacon and Sub-Deacon approach the Priest, both on the right, the Deacon more closely, the Sub-Deacon farther off, and say privately,*

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world, grant to us peace.

In Masses for the Departed, it is said in this way,

O Lamb of God, that takest away the sins of the world, grant unto them rest;

with this addition in the third repetition eternal.

THE COMMIXTURE.

Here making the sign of the Cross, let him place the said Third Particle in the Sacrament of the Blood, saying,

MAY this most holy ✠ Commixture of the Body and Blood of our Lord Jesus Christ be made to me and to all who partake hereof health of mind and of body, and a wholesome preparation for the eternal life, that we may worthily attain unto the same; through the same Christ our Lord. *Amen.*

Before the Pax *is given, let the Priest say,*

O Lord, Holy Father, Almighty, Eternal God, grant to me so worthily to receive this most holy Body and Blood of thy Son, our Lord Jesus Christ, that I may be found meet to obtain, by the same, remission of all my sins, and to be replenished with thy holy Spirit, as also to possess thy peace: for thou alone art God, and beside thee is none other, whose kingdom and glorious empire abideth for ever, unto ages of ages. *Amen.*

Here the Priest shall kiss the Corporals on the right side, and the top of the Chalice, saluting the Deacon with these words:

℣. Peace be unto thee and to the Church of God.

℟. And with thy spirit.

* * * * *

After the Pax *has been given, let the Priest say privately the prayers which follow, and before communicating himself, holding the Host in both hands:*

O God the Father, fount and source of all goodness, who, being moved with compassion, didst will thine Only Begotten to come down for us into this lower world, and to take our nature * upon him, whose Blessed Sacrament is in my unworthy hands, *here let the Priest incline himself reverently to the Host, saying,* I adore thee, I glorify thee, I praise thee with the full intent of mind and heart, and I pray thee not to forsake

* *Lit., "take flesh which I, unworthy, hold here in my hands."*

thy servants, but to forgive our sins, that we may be made worthy to do thee service with a pure heart and in a chaste body, who art the only living and true God: through the same Christ our Lord. *Amen.*

O Lord Jesu Christ, Son of the living God, who by the will of the Father and through the co-operation of the Holy Ghost, didst give life unto the world by thy death: deliver me, I pray thee, by this thy most holy Body and Blood, from all mine iniquities and from every evil: and make me ever obedient to thy commands, and suffer me not to be separated eternally from thee, O Saviour of the world, who with God the Father, and the same Holy Ghost, livest and reignest, God, for ever and ever. *Amen.*

Let not the Sacrament of thy Body and Blood, which I, though unworthy, do receive, be to me for judgement and condemnation, O Lord Jesu Christ, but by thy goodness may it be profitable to my salvation, both of body and soul. *Amen.*

THE PRIEST'S COMMUNION.

At his Communion of the Body *let him say with adoration, before he receives,*

HAIL for ever, most holy Flesh of Christ, to me, before all things, and above all things, the sum of delight.

The Body of our Lord Jesus Christ be to me, a sinner, the Way and the Life, in the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Here let him receive the Body, making a cross with the same, before his mouth, and reverently consuming both particles.

At his Communion of the Blood, *let him say with great devotion,*

Hail for ever, heavenly drink, to me before all things, and above all things, the sum of delight.

The Body and Blood of our Lord Jesus Christ be to me, a sinner, a perpetual remedy for the eternal life, in the Name ✠ of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Here let him receive the Sacrament of the Blood, and, afterwards, let the Priest reverently incline and say, with devotion, the following prayer:

I give thanks to thee, O Lord, Holy Father, Almighty, Eternal God, who hast refreshed me with the most sacred Body and Blood of thy Son, our Lord Jesus Christ: and I pray thee, that this Sacrament of our salvation which I, an unworthy sinner, have received, may not be to me for judgement or condemnation, as according to my deserts: but for advance and soundness, in both body and soul, unto the eternal life. *Amen.*

* * * * *

After the Blessing and the Ablutions, *let him say this Prayer, with body inclined and hands joined, in the midst of the Altar:*

O holy Trinity, may this act of my bounden duty and service be found pleasing to thee, and grant that this sacrifice, which I, albeit unworthy, have offered in the presence of thy Majesty, may be acceptable unto thee, and that it may avail both for me and for all for whom I have offered it, in propitiation; through thy mercy, who livest and reignest God, for ever and ever. *Amen.* In the Name ✠ of the Father and of the Son, and of the Holy Ghost. *Amen.*

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